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JATAKA PARIJATA

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- 1-2 The aggregate benefic dots in the 7 Bhinnashtakavargas.
3-9 The effect of a planet's arrival in any bhava in its progress through the orbit (*Mrat-Gochara*) is benefic, mixed or malefic, according as the number of benefic dots in the Rasi representing the bhava in the Bhinnashtakavarga of the planet is greater than, equal to or less than 4. These effects indicated severally.
- 10 Dots short of the prescribed minimum indicate untoward effect produced by a planet, belying any favorable position it may occupy.
- 11 Dots in excess of the prescribed minimum beoken good notwithstanding the unfavorable position of the planet concerned.
- 12 What the passage of Satura through a Rasi containing no dots in the Ashtakavarga of any planet means.
- 13-15 Some general as well as special information connected with respect to the Ashtakavarga of the Sun.
- 16-18 Do of the Moon.
19-20 Do of Mars.
21-22 Do of Mercury.
23-27 Do of Jupiter.
28-29 Do of Venus.
30-32 Do of Saturn.
33-35 (प्रस्ताराश्टकवर्गः) Prastarn Ashtakavargas.
36-38 (त्रिकोणादीपत्यः) Trikona or triangular reduction.
39-42 (एकाधिपत्यादीपत्यः) Ekdhibipatyn reduction.
43-44 Multipliers for the signs and the planets severally.
45-47 Determination of the Ayurdaya by Bhinnashtakavarga
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- process, subject to the reductions and enhancements treated of in connection therewith.
- 48 The theory held by some astrologers that the Ayurdaya treated of above should be supplemented by the number of years for the Lagna deduced from the Lagnashtakavarga.
- 49 Certain characteristics of horoscopes to which the Bhinnashtakavarga Ayurdaya specially applies.
- 50 Same as in slokas 45-47.
- 51 The use of the Ashtakavarga of a planet to ascertain the asterism through which the passage of Saturn indicates the death of the relation signified by the planet.
- 52-69 The uses of the Sarvashatkavarga (३८४५६) to ascertain the general as well as special information in regard to a person's life.
- 70-71 The method of finding out the Satvashatkavarga Ayurdaya.
- 72 The method of interpreting the results of the Satvashatkavarga Ayurdaya so as to explain apparent inconsistencies.
- 73 Conclusion.
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12 The distance of a planet from the bhavamta (व्याप्ति) is the measure of its effect upon the bhava

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- 13 The effects of the first bhava.
14 The advantages of being born in an auspicious Lagna and of its being aspected by its lord.
15 How a person's nature, his features, his hue, and the good and evil of his life may be ascertained.
16 What makes a person famous?
17 What makes a person obscure?
17½-18 Same as 16th
17½-18 The yoga which leads to travelling in ease as well as in discomfort.

- 19 The characteristics of the Lagna or its lord indicating a person's having a famous father or a brother.
- 20 The characteristics of the Lagna that make a person famous for his learning.
- 21 The characteristics of the Lagna indicating continuous good luck.
- 22-25 The characteristics of the Lagna indicating whether a person will live in his native country or in a foreign land and what fortune he may have in either place.
- 26 A person's ignoble life indicated in the Lagna or its lord.
- 27 The presence or absence of bodily comforts indicated by the planets occupying the Lagna or its lord.
- 28 Under what conditions planets associated with the Lagna become futile?
- 29 The characteristics of the Lagna and its lord indicating stoutness and sound health.
- 30 Do - indicating emaciation and ill-health.
- 31 The characteristics of the Lagna or its lord betokening cowardice, a prospective bodily defect or wound.
- 32-35 The characteristics of the Lord of the Lagna indicating disease or weakness.
- 36 Certain characteristics indicating certain bodily ailments.
- 37 Certain positions of the lord of the Lagna betokening early marriage, a lean and hirsute person, a brown or black hue, and death by treachery or poison.
- 38 The characteristics of the Lagna betokening a happy or unhappy life from first to last.
- 39-42 Certain characteristics of the Lagna or its lord indicating unbroken happiness from certain well-defined portions of a person's life.
- 43-45 The effects of the Lagna being aspected by the planets from the Sun to Saturn severally.
- 46 The effect of the Lagna being aspected by its lord as also by benefic or malefic planets.
- 47 The effect of the Lagna being aspected by more than one benefic or malefic planet.

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- 48 The effects of the lord of the Lagna being advantageously placed.

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- 49 The things comprehended in the second bhava.
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 51 What planets may yield wealth and when?
 51-53 The conditions under which a man may own a treasure.
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 54 The favorable conditions under which a person may be getting wealth till the last moment of his life.
 55-56 The conditions under which, as well as the sources from which, a person may get wealth.
 57 The planetary conjunctions making a person munificent and the special conditions under which he may have wealth at his command.
 58 The quarter where a person can prosper and get wealth and the conditions ensuring other valuable acquisitions.
 59 Planetary combinations securing wealth and fame.
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 62 Planetary combinations making the acquisition of hidden treasure possible.
 63 Planetary combinations making a person a millionaire.
 64 The planetary combination under which a person becomes indebted.
 65 The conditions under which a person becomes night-blind or has medium visual power.
 66 Planetary conjunctions producing blindness.
 67 The planetary conjunction leading to deprivation of sight by royal order.
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 69 The planetary conjunction securing fine eyes.
 70 Planetary conjunctions securing good looks and good speech.
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- 72 Yogas making a person foul-mouthed, fretful and wicked.
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- 76 Yogas leading to dumbness.
- 77 Planetary conditions making a person illiterate or otherwise.
- 78 The yoga leading to the risk of death in a duel.
- 79 The yoga leading to wind disease.
- 78½ Another yoga producing dumbness.
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- 83 The yogas under which a person becomes a dialectician.
- 84 The yogas under which a person becomes a grammarian.
- 85 The yogas under which a person becomes an ontologist.
- 86 The yogas under which a person becomes a proficient in several sciences.
- 87 The yogas under which a person becomes beneficent and protects a large number of people.
- 88 - Yogas leading to the loss of one or more wives.
- Yogas under which one will be a monogamist.
- 89 The several yogas under which a person may have eating plates of gold, silver or other metal.
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- 90 The yogi leading to gluttony.
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- 95 The yoga under which a person becomes an epicure.
- 96 The yogas under which a person has to be continuously eating in Sraddhas.
- 97 The yogas under which a person patronises a great many people.

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- 1 What can be deduced from the 3rd bhava?
- 2 (विग्रह) Brothers enumerated, and the periods when a person will have brothers.
- 3 The dharma leading to the increase of brothers.
- 4 The characteristics of the 3rd bhava making a person long-lived and powerful.
- 5 The characteristics of the 3rd bhava leading to a person's prosperity or decay.
- 6-8 The yogas leading to the loss of brothers and sisters.
- 9 The yoga leading to the acquisition of brothers from a step-mother.
- 10 The yogas beneficial to brothers. The yogas affecting brothers adversely and leading to their loss.
- 11 The conditions under which younger brothers may flourish or cease to exist.
- 12 The conditions unfavourable to the growth of younger brothers.
- 13 The same matter as that of *Sloka 11.*
- 14 The yoga leading to the birth of one younger brother and no more.
- 15-16 The yogas under which may be born a younger brother endowed with health, happiness and long life.
- 17-20 The means of ascertaining the number of brothers and sisters a person may have.
- 21-22 The means of ascertaining under what conditions, planets produce brothers or sisters or both.
- 23 Four kinds of planets that affect younger brothers and sisters beneficially or otherwise.
- 24 Another method for finding the number of younger brothers and sisters.
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- 26-27 Union or disunion among the brothers and the time when this may happen.

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- 28 The means of ascertaining whether or not a person would cherish his brothers and sisters.
- 29 The period when loss of wealth and energy, discomfiture or death of a brother or sister may be looked for.
- 30-30½ The period when a brother or sister may die.
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- 32 The period when the death of a younger or elder brother may happen.
- The period when a younger brother may be born.
- 33-34 The means of ascertaining a person's state of mind at the prospect of battle and his coming out victorious or otherwise from it.
- 35-37 The effect of the conjunction of the Sun and other planets with the Lord of the 3rd bhava.
- 38 The yogas under which a person may be exposed to danger from quadrupeds or from water.
- 39 The yoga under which a person becomes endowed with courage, strength and an ear for music.
- The yoga which makes a person a hero in war.
- 40 The good things to be had during the dasa and aphara of the three planets referred to in Sloka #9.
- 41 A person's characteristics indicated by the position of the Lord of the 3rd bhava.
- 42 The yoga leading to risk from a reptile.
- The yoga leading to a throat-disease.
- 43 Yogas producing a throat-affection or the like.
- 44 Yogas leading to danger from kine.
- 45 The yoga producing a throat-disease.
- The yoga betokening the loss of younger brothers and sisters from the effect of poison or other cause.
- 46 The yoga under which a person is endowed with a fine voice.
- 47 The yoga under which a person may have ear-rings or such other ornaments.
- 48-49 Particular cases of the above.
- 50 The Lord of the 3rd bhava in certain positions secures

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- 51-53 A person's courage or cowardice is dependent on the good or bad position of the lord of the 3rd bhava.
- 54 The yogas under which palatable food becomes attainable.
- 55 The yogas under which a person becomes fond of roots, fruits, radishes and syrups.
- 55 Venus in the 3rd bhava becomes auspicious or otherwise according to its position in reference to the Sun.
- 57-58 The yogas under which a person becomes the dispenser of food to many.

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- 59 What may be expected from the 4th bhava ?
- 60-61 What conditions of the 4th bhava and its lord secure or fail to secure featuring, humility and royal favor ?
- 62 The conditions under which the mother may have long life.
- 63-65 The yogas that may entail the loss of the mother.
- 66 The planetary conjunction leading to the illness of the mother.
- 67-68 The yogas which lead to the profligacy of the father. The yoga which indicates the paternity of the child to belong to another than the husband.
- 69-70 Yogas leading to incest with the mother. ✓
- 71-73 Yogas indicating the mother's incontinence. ✓
- 74 The yoga under which the infant has to get its suck from one other than its own mother. The yoga under which a child loses its parents.
- 75 The yoga under which a child has to be the brine of its parents.
- 76-78 Yogas leading to the death of the mother with the father.
- 79-80 The time of demise of the mother.
- 81 Yogas under which a person may be happy.
- 82 Yogas under which a person may be engrossed in holy works.

- 83 Yogas securing happiness : the class of persons and the kind of wealth contributing thereto.
- 84 The yoga under which a person is bereft of bodily and other comforts.
- 85-86 Happiness or unhappiness is due to the planets influencing the 4th bhava.
- 87 A clue to a person's happiness, his mother, his unguents, clothes, vehicles and ornaments—obtainable from the 4th bhava associated with certain planets.
- 88 The yoga under which a person may enjoy pleasures from unguents, flowers, etc.
- 89 Special yogas securing special kinds of apparel.
- 90 The yoga securing cattle and wealth.
- 91 The yoga securing the esteem of kingsmen.
- 92 The yoga under which a person befriends his relations.
- 93 The yoga under which a person feels antipathy to his relatives.
- 94-95 Planetary conjunctions concerned in making a person ingenuous or the reverse.
- 96-97 Yogas securing vehicles and other conveniences.
- 98-99 Yogas securing a horse as a riding animal.
- 100 Yogas securing a horse or an elephant as a riding animal.
- 101-104 Yogas securing vehicles, ornaments and ornamental appendages.
- 105 A yoga leading to the acquisition of a kingdom.
- 106 Yogas securing to the person long life and all the good things necessary for happiness.
- 107 The yoga securing learning, vehicles and wealth.
- 108 A special yoga leading to long life, large wealth and royalty with its attendant pomp.
- 109 Special yogas leading to diverse kinds of worldly happiness.
- 110 The time when vehicles, if any, may be had.
- 111 Special yogas leading to a kingdom, good fortune, etc., and the periods of their acquisition.
- 112 The effects are different when the planets concerned in

- the above yogas have medium strength or no strength at all,
- 113 A bad position of the lord of the 4th bhava affects the character of the vehicle acquired.
- 114 The yoga securing a vehicle the loss whereof leads to misery.
- 115 Yogas leading to progress in a vehicle on men's shoulders in royal splendour.
- 116-117 The yogas that secure all kinds of blessings.
- 118 The yoga that secures royal favor.
- 119 The yoga under which a person flourishes in command of a numerous army.
- 120 The yoga securing to a person ornaments and vehicles from many countries.
- 121 Yogas securing lands teeming with numberless masses.
- 122-123 The yogas securing many vehicles and lands.
- 124-129 Yogas leading to a throne.
- 130 The period when the yoga in Sloka 126 will take effect.
- 131-133 The comfort and happiness of a person is dependent upon the happy position of the lord of the 4th bhava. Certain yogas in which prosperity and misfortune alternate.
- 134 The yoga securing much land and wealth.
- 135 The yoga leading to the loss of land and other sources of livelihood.
- 136 The periods when loss of land, house, relatives, etc., may accrue.
- 137 Yogas leading to the acquisition of hidden treasure.
- 138 Yogas occasioning languidness in the house.
- 139 The yoga leading to the deprivation of domestic comforts. The yoga rendering a person houseless.
- 140 Accident in water, misfortunes, loss of comfort, and happiness are the result of the planet in the 4th bhava being malefic or badly placed.
- 141 Yogas under which a person has to be in a house not his own.

- 142 The yoga for getting a house.
The yoga for getting a crazy or haunted house.
143 Yogas leading to the loss of a house.
144 A clue to determine the number of good houses a person may have.
145-146 Directions for ascertaining the structural condition of the house a person may have.
147 Yogas leading to the loss of land and lucrative service.
148 The yoga securing a mansion with encircling walls.
149 The yoga leading to the possession of a temple.
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Adhyaya 13.

Fifth chapter.

- 1 The things to which a clue can be obtained from the 7th, 5th, 2nd, 10th and the 12th bhavas generally. Directions for ascertaining the father's happiness, children and the wife's accomplishments.
- 2 The yogas from which can be ascertained the deity that a person may worship.
- 3 The deity to be worshipped consistently with the safety of children.
- 4 Yogas under which a person has or fails to have knowledge, royal favor, etc.
- 5-6 Yogas under which quadrupeds may be born. Special cases of the above governing the birth of a goat, a cow, a buffalo, a monkey, a pig and a cat.
- 7 Special planetary positions in regard to the Drekkana mentioned in the last sloka and their effects.
- 8 Conditions which make the acquisition of a son or a wife possible. Saturn and Mars in a special position bring on the death of a wife and a son respectively.
- 9 A clue to ascertain whether or not a person will have children; and whether the majority of them will be sons or daughters.

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- 10 Yogas securing many children. The same yogas under malefic influence occasion childlessness.
- 11 Yogas betokening the possibility of grandsons.
- Yogas under which a person cannot have many sons and can have, if at all, only one sometimes.
- 12 Four yogas resulting respectively in childlessness or wifelessness, family-extinction, death of children, and adoption of other's children.
- 13 The yoga making it possible for a person to have a legitimate as well as an adopted son. A clue to the class of people from whom the latter will come.
- 14 The yoga under which a person can have a son in early years. A special case in which this son may be short-lived.
- 15 A yoga under which even a polygamist can have no children; any child, a wife of his may be destined to have, will be from a paramour.
- 16-19 The yogas insuring an heir.
- 20-22 Yogas leading to childlessness and family extinction.
- 23 Eight classes of females incapable of having children. A
- 24-28 Yogas betokening childlessness.
- 29 Yogas under which an heir has to be secured by adoption or other ways.
- 30-31 The effect of Jupiter occupying the 5th bhava in Meenam, Dhanus, Kataka and Kumbha.
- 32-37 The cause of childlessness.
- 38-43 Yogas under which an heir is to be adopted.
- 44-45 Yogas under which a person will have a son late in life.
- 46-47 A clue to ascertain the number of sons, brothers, wives, menials (male or female) and friends that a person may have.
- 48 A method of finding out the time of birth of a son. Alternative methods for ascertaining the number of issues a person may have.
- 49 Periods of time when there may be accession of children to one's family

- 50 Four planets connected with the 5th bhava under different conditions are concerned in the production or loss of children.
- 51 A clue to find the time of birth or death of a son.
- 52 A yoga betokening happiness to the father.
- 53 A yoga betokening long life to the father.
- 54-55 Yogas betokening the father's unhappiness.
- 56 The yoga under which the son born has the characteristic of the father and is dutiful.
- 57 The yoga under which the son will be at variance with the father and become even superior to him.
- 58 Yogas fatal to the father. Yogas fatal to the child. Yogas fatal to the mother, the child and the maternal uncle.
- 59-60 The yoga betokening the mother's death at the next conception. The yoga betokening the father's death.
- 61-62 A clue to find out the time of death of the father as well as of the mother.
- 63 The yoga under which the father dies before the birth of the child.
- 64 Various methods of finding out the times of the father's illness and death.
- 65 The yoga betokening the son's absence at the father's cremation. The yoga under which the death and cremation of a person take place at different times.
- 66 The yogas under which a person fails to see the face of his dying father or mother.
- The yoga under which it is not given to a person at the time of his death to see his son's face.
- 67 Two yogas producing respectively dullness and shrewdness of understanding.
- 68 Yogas under which a person gets a knowledge of the past, the present and the future.
- 69 The yoga leading to heart-disease.
- 70 The yoga under which a person becomes hospitable.

Sixth bhava.

- 71 Mars and the 6th bhava are accountable for diseases
enemies, bad habits and hurts.
Three yogas leading respectively to the conquest of foes,
impotency and an ulcer in the organ of generation. ✓ —
- 72 The sixth bhava innocuous or hurtful according as the
planets occupying or aspecting it are benefic or malefic.
A special instance of the latter. The evil of Venus and
the lord of the 7th being together in the 6th bhava.
- 73 The effect of the Sun being in the 6th bhava under
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- 74 Special instances of the yogas mentioned in the last
quarter of Sloka 72.
- 75 If the lord of the 6th bhava and the planets occupying as
well as aspecting it be all of them benefic, they do good ;
if malefic, evil.
- 76 If two out of the three planets or even one be benefic
and strong, that will go far to avert evil.
- 77 The presence of the lord of the 6th bhava in conjunction
with a malefic planet in some of the bhavas produces
ulcer in the persons indicated by the bhavas.
- 78 The parts of the body where the ulcer referred to in the
preceding sloka will break out, and the planets produc-
ing them.
- 79 A clue to the possible existence of a mole in the body
and the part thereof. A yoga leading to danger from
horses, cows, etc.
- 80 The yoga leading to trouble from enemies.
- 81 The yoga leading to the destruction of enemies.
- 82 The yoga under which a person is beneficent to his
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*Adhyaya 14.**Seventh bhava.*

- 1 The things to which the 7th bhava may give a clue.
Yogas leading to adultery.

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- 23 The yoga under which the wife kills her husband and ruins the family.
- 24 The conditions for securing a high born or base-born wife.
- 25 A clue to the number of wives a person may marry.
- 26 A clue *firstly*, to the number of wives a person may lose, and *secondly*, to the number of those he may live happily with. The condition making for monogamy.
- 27 A clue to ascertain the time of a person's marriage, and also to his having one, two, three or many wives.
- 28-29 Methods of finding out the period favorable to marriage.
- 30 Means of ascertaining at which portion of the date of the planet producing the marriage, the happy event may take place.
- 31, 31½ The periods when the acquisition of a wife becomes possible.
- 31½-33 A means for finding out the girl that may prove acceptable as a wife.
- 34 Mars occupying certain bhavas is fateful to the wife or husband as the case may be.
- 35 A malefic planet in the 8th bhava in female horoscopes is fateful to the husband.
- 36 A male horoscope with a fateful malefic planet in the 2nd or the 7th bhava should be matched with a similar female horoscope.
- 37 A means of testing whether a person will have sons or not.
- 38 The effect (upon the wife) of the 7th bhava being occupied by the planets and the subsidiary planets severally.
- 39 The object of a person's love varies with the planet in the 7th bhava.
- 40 The place of dalliance varying with the planets occupying the 7th bhava.
- 41 Special planetary conjunctions causing the loss or retention of a wife.
- 42 Yogas under which a person dotes on the wife so as to indulge in *kringar* (Bhagachumbara).

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- 43-44 The configuration, moistness or otherwise of the pudendal *mulibhava* of a young woman.
- 45 The time when a person is joined to a woman.
- 46 The planetary conjunction under which and the time at which a person may lose his wife.
- 47 A special yoga under which the wife dies simultaneously with the husband and the time of the occurrence.
- 48 The special yogas under which a person may lead a happy enviable life with a charming help-mate.

Eighth bhava.

- 49 Certain positions of the lord of the 8th bhava betokening short life.
- 50-52} Criteria of longevity or its opposite.
- 52-53 A criterion of health and long life.
- 54-61 The method of ascertaining the time of death of a person.
- 62 A special yoga under which the mother of the person will follow the father in death and the time thereof.
- The yoga under which a person will die of an epileptic fit and the time of its occurrence.
- 63 Yogas causing perspiration, foul smell, diseases and distractions. The auspicious character of the 8th bhava and the planets associated therewith ensure long life, ease and comfort.
- 64 A means of ascertaining the period of the death of a person based on certain characteristics of the Lagna.

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- 64-66 Criteria of good and bad fortunes.
- 67-68 Various yogas leading to good fortune.
- 69-87 The various effects of the 9th bhava being occupied or aspected by planets severally or in combinations.
- 88 The last quarter of the preceding sloka amplified.
- 89-90 The bad or good position of the lord of the 9th bhava is answerable for the bad or good luck a person may have.
- * 91-92 The yoga under which a person becomes affluent.

- 93-94 The yogas that produce a high sense of filial duty in the person born under them.
- 95 The yogas under which the persons born are virtuous.
- 96 The yogas that make a person void of virtue.
- 97-98 Criteria of good luck.
- 99 The position of the Lord of the 9th bhava and its karaka is an index to the existence or non-existence of the father at the time of a person's birth.
- 100 A means of determining whether the time of death of a person's father will be night or day.
- 101-102 The yogas under which a person becomes prayerful, contemplative or clairvoyant.
- 103 The yogas under which a person bestows great gifts.
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Adhyaya 18. Tenth bhava.

- 1 Information ascertainable from the 10th bhava and the planets through which the same may be got.
- 2-3 The import of weakness in the 10th bhava and the planets referred to already. The yogas leading to ablutions in the Ganges and other holy waters.
- 4 The effect of the Moon's presence in the 10th bhava. A clue to the sacrifices a person may be engaged in.
- 5 The sources from which the money for such sacrifices may come.
- 6-13 The yogas revealing the kind of sacrifices a person may undertake and the degree of success to be attained.
- 14 The yogas leading to acts of public utility.
- 15 The planetary conditions leading to asceticism.
- 16 The characteristics of the various kinds of ascetics referred to in the previous sloka.
- 17-20 Other ascetic yogas and the periods at which they take effect.
- 21-23 Certain planetary conditions under which ascetic yogas take precedence of Raja yogas and take effect earlier.

- 24-39 Various combinations of planets in one bhava leading to asceticism.
- 40, 40⁴ Other yogas producing asceticism.
- 40¹-41 The yogas that lead to apostasy from the holy order.
- 42 The conditions under which persons long to, but cannot enter, the holy order.
- 43-50 The sources of a person's wealth and the profession to be followed for the sake of a livelihood.
- 51 The evil effects of the presence of malefic planets in the four Kendras.
- 52 The good effects of the presence of benefic planets in the four Kendras.
- 53-54 A clue to the good or evil propensities a person may have.
- 55-59 The effect of the presence in the tenth place from the Moon of the other six planets severally or in twos.
- 60 The effect of the lord of the 10th bhava being benefic and beneficially associated.
- 61 The effect of the lord of the 10th bhava being malefically associated.
- 62 The yoga securing good name and affluence.
- 63 The conditions which secure fame and a high sense of honor.
- 64 The conditions under which a person incurs ill-fame and obloquy.
- 65 The yogas under which a person has many wives.
- 66 The yogas under which a person becomes devoted to agriculture, cattle-rearing or commerce. The conditions which make a person inert or enterprising.
- Eleventh bhava.*
- 67-68 A person's income is ascertainable from the 11th bhava and the planets occupying it indicate the sources thereof.
- 69 The means of ascertaining whether a person's wealth will be well or ill-gotten and whether it will minister to his pleasure and enjoyment.

SLOKAS.

- 70 The conditions under which the money earned by a person will be beneficially applied. The yoga leading to a life of daily beggary.
- 71 The way to affluence varies with the planet owning the 11th bhava.
- 72 Certain yogas leading to accession of wealth. A clue to ascertain when and from whom such wealth may be expected.

Twelfth bhava,

- 73 Information to be got through the 12th bhava, its lord and Saturn. Yogas under which a person has to roam over many lands and forest regions.
- 74 The conditions under which a person's expenses will be at a minimum, or at a maximum or of a medium character.
- 75 The means of ascertaining whether a person's outlay will be approved and legitimate, or questionable and bad. The time when and the people from whom a person has to apprehend evil.
- 76 The yogas leading to the loss of a person's agricultural or monetary status. The yogas leading to the utter loss of servants and cattle.
- 77 The means of ascertaining the class of persons on whose behalf one's money will have to be laid out.
- 78 The effect of a good or evil planet being in the 12th bhava.
- 79 Wealth is destroyed, dissipated or conserved according to the character of the planets in the 12th bhava.
- 80-81 The yogas under which a person enjoys the comforts of a bed on the couch.
- 82 The yogas under which certain portents may occur.
- 83 The yogas that lead to perdition or paradise.
- 84 General directions to ascertain the benefit or harm done to a bhava by the planet occupying it.

Adhyaya 16.

- 1-2 How a horoscope helps.
3 How a female horoscope should be prepared and what it should set forth.
4-6 Points to be specially noted in a female's horoscope and the clues to them.
7-8 The points to be examined in a female's horoscope in view to ascertain her characteristics.
9 The yoga under which a female born may be a dependant and have many husbands.
10 The yogas under which a female becomes celebrated for her talents, learning and virtue.
11 Same in substance as slokas 9 and 10.
12-18 The character of a female varies jointly with the sign and Trimsamsa of birth. This result is shown in reference to the signs owned by Mars, Venus, Mercury, the Moon, the Sun, Jupiter and Saturn.
19 The planets in the 7th bhava that lead to widowhood, marriage or repudiation by the husband. Planetary condition under which a woman becomes addicted to other men.
20 ✓ A श्रीरि (Swarshree) and गवः (Punarbhav) defined.
21 The yoga under which a woman and her mother lead immoral lives. The yoga which with certain exceptions leads to diseases of the womb.
22 The yoga under which a woman is put away by her husband or is at variance with him.
23 Particular planets in particular positions in the 7th bhava are answerable for a woman's repudiation by the husband, widowhood, domestic discord, remarriage or long continued wedded life.
24 The first three quarters similar in import to sloka 19. The last quarter gives a yoga leading to barrenness.
25 A woman becomes an object of affection or antipathy to her husband according as she is under the influence of the first or second of the yogas mentioned in the sloka.

- 26 Five special yogas: under the first a woman hates her husband; under the 2nd, she engages in learned discussions; under the 3rd, she becomes voluptuous; under the 4th, she commands all comforts; under the 5th, she is blessed with children, intelligence and ornaments.
- 27 Various yogas leading to widowhood.
- 28 Two special kinds of yogas; under the 1st, a woman enjoys long wedded happiness; under the 2nd, her wedded life is prolific, but passed in penury.
- 29 Five kinds of yogas leading respectively to (1) a shortage of children, (2) poverty and sorrow, (3) a mixed lot, (4) unalloyed prosperity and (5) death by a sharp weapon.
- 30-31 Of the same purport as sloka 19.
- 32 Yogas producing harlotry in a woman and her mother. ✓
- 33 Of the same purport as the latter half of sloka 21.
- 34 The more the malefic planets in the 7th bhava, the more will be the wickedness of the woman under their influence; the more the benefic planets in that bhava, the more will be her good fortune.
- 35 A yoga under which a female suffers from too much lust. The effects of a malefic or benefic planet being in the 7th bhava from the Moon.
- 36-42 Clues to a female's position, character and accomplishments and the religious order if any that she may enter.
- 43 The means of knowing whether a woman will predecease or survive her husband, whether her children will be few or many.
- 44 Special yogas indicating the death of a female simultaneously with her husband.
- 45 The means of knowing whether a female will predecease her husband and if so, when?
- 46-47 Particular planetary positions in a female's horoscope indicating the possibility of her having a very fortunate brother.
- 48-53 Clues to the kind of husband a female will have.
- 54 Certain correspondence between the horoscopes of men and women.

Adhyaya 17.

- 1-3 Introductory.
- 4 Diagram representing the zodiacal signs.
- 5 The lords of the signs and their Navamsas.
- 6 The years assigned to the several planets in the Kala chakra Ayus.
- 7-8 Triads of asterisms forming the सव्या (Savya) and अपसव्या (Apasavya) chakras respectively.
- 9-10 The order to be observed in each chakra.
- 11 How the देह (Deha) and जीवा (Jeeva) are to be found in each.
- 12 Four kinds of परमायु (Paramayus) or maximum life according to the triangle to which the sign owning a नक्षत्रपदा (Nakshtrapada) under examination belongs.
- 13 देह (Deha) and जीवा (Jeeva) explained.
- 14-15 Effects due to planets in देह (Deha) and जीवा (Jeeva) may be various according as they are malefic, benefic or mixed.
- 17-25 Effects of शिखलोक (Simhalokha) and मांडुकागति (Mandukagati) generally. Some specific instances and their effects.
- 26-27 Deha and Jeeva in the chakras assigned to the several signs.
- 28-33 The evil effects of malefic planets generally and of even benefic ones occasionally being singly or jointly in the देह (Deha) or जीवा (Jeeva) or in both.
- 34-36 What is called मारणस्थिता (Maranasthitaa) in the case of the several planets.
- 37-46 The effects of the planets being in the देह (Deha) or जीवा (Jeeva) severally.
- 47-75 The effects of the चक्रदाता (Chakradara) in reference to the तृ भवास.
- 76-81 The conditions under which the good, bad and indifferent effects of the chakra dasas set forth above can be looked for and the degrees of realization.
- 82-83 [The question as to whether a particular chakra dasa will take effect in one's own country or abroad.

- 84-85 Direction for applying the फलास्रुति (Phalasruti) in the previous adhyayas in reference to any chakra dasa under examination.
- 87-88½ Direction for examining a horoscope under the Kala chakra system.
- 89-101 सिंहावलोक (Simhavaloka), मन्दुकगति (Mandukagati) and प्रीतिगति (Preetigatihama) explained. Their evil effects in general and also in reference to special instances in the सव्या (Savya) and अपासव्या (Apasavya) chakras.
- 102 The asterisms to which the first four of the सव्यचक्र (Savya chakra) formulas apply.
- 103 The asterisms which conform to the last four of the above formulas.
- 104 The asterisms conforming to the first four of the अपासव्यचक्र (Apasavychakra) formulas.
- 105 The asterisms conforming to the last four of the अपासव्यचक्र (Apasavychakra) formulas.
- 106 This is sloka 6.
- 107-111 Directions for finding the periods of शुक्ति (Bhukti), अन्तर (Antara) and सुक्षमा (Sukshma) dasa portions in connection with a चक्रानुभव (Chakraanubhava).

Adhyaya 18.

- 1 Introductory.
- 2 Importance of Dasas.
- 3 The lords of the Uduadasas, the order in which they set in; the length of their periods.
- 4 What planets prove benefic in a dasa?
- 5 What planets prove malefic in a dasa?
- 6 When will a dasa prove auspicious?
- 7-8 In what positions the Moon influences a dasa beneficially and in what, otherwise?
- 9 The Moon's influence on mental states during a dasa.
- 10-11 Application of the शुभा (Subha) and अशुभा (Asubha) mentioned in the 4th Adhyaya of श्रीपद्मार्थ (Sripadmapaddhati) to the dasa periods shown here.

SLOKAS.

- 33-34 -A clue to find out the good or evil falling to the lot of a person.
- 35 उपनादा (Upanadasa), अधिनादा (Adhanadasa) & महादा (Mahadasa) explained ; and the possibility of determining the demise of the person through them.
- 36 A clue to find the demise of a person through नियनदा (Niyannadasa).
- 37 Do through गुलिकदा (Gulikadasa).
- 38 Do through सुलादा (Suladasa).
- 39 The influence of Karakas according to their strength and position.
- 40 The possibility of finding the times of disease and death of a person through चक्रदा (Chakradasa).
- 41 How an evil planet in the Lagna affects the person concerned during its dasha.
- 42 53 Under what conditions a 'person is injuriously affected during the dasas of the lords of the several bhavas ?
- 54 Planets occupying the 6th or the 8th place from each other or occupying the same bhava without strength work evil in their dasha and bhuktis.
- 55-57 Criteria for determining the decease of a person.
- 58-59 The particular portion of a dasha in which the स्थापहा (Sthanaphala), भावपहा (Bhavaphala) and द्रष्टव्य (Dreshthaphala) manifest themselves severally, (1) in the case of malefic planets, and (2) in the case of benefic ones.
- 60-72 सूर्यदा (Suryadasa) and its sub-divisions.
- 73-83 चाँडदा (Chandradasa) and its sub-divisions.
- 84-95 कुण्डल (Kuṇḍala) and its sub-divisions.
- 96-109 राहुदा (Rahudasa) and its sub-divisions.
- 110-120 गुरुदा (Guruḍasa) and its sub-divisions.
- 121-132 सनिदा (Sanidasa) and its sub-divisions.
- 133-144 हृषीदा (Hṛishīdasa) and its sub-divisions.
- 145-157 केतुदा (Kethudasa) and its sub-divisions.
- 158-169 सुक्रदा (Sukradasa) and its sub-divisions.
- 170 When a dasha is full or empty and when a dasha may be untoward ?
- 171 When a bhava may suffer annihilation ?

- 172 In what positions strong benefic planets produce happiness in abundance?
- 173-174 Conclusion.
- 175-176 The contents of the 18 chapters in their order.
- 177 The author's winding-up.
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ERRATA

Page	Line	For	Read
vi	21	bp	by
1	21	भीरोस्कावदेविह	भीरोस्कावदेविह
2	23	Sl kas	Stokas
5	13	Ras is	Rasis
6	7	परमांक	परमांक
13	28	हृष्णः	हृष्णः
21	15	धेर	धेर
23	15	पोवत्ताद	पोवत्ताद
26	33	Thrimusmsas	Thrimamsas
27	7	भूमिषुक्षाणाम्	भूमिषुक्षाणाम्
27	23	६९	६९
28	8	Eve	Even
29	17	परिजनार्थ	परिजनार्थ
29	18	देवठोर्धः	देवठोर्धः
30	22	सुभकामंतु	सुभकामंतु
31	24	श्रीदीदुक	श्रीदीदुक
32	21	Rajaspadada	Rajaspada
33	19	केन्द्र	केन्द्र
42	32	परमात्मा	परमात्मा
42	33	येतेषु	येतेषु
60	25	मित्रोत्तम	द्विभोत्तम
61	1	Jupiter	Jupiter
70	7	वर्षेपदक	वर्षेपदक
70	28	गद्याणे	गदाणे
72	14	अधिकिप	अधिकिप
74	25	parternal	paternal
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78	25	sefteyes	soft eyes
80	26	intial	initial
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105	10	नरियाम्	भीरसान्
125	4	ज्ञेनाकिणा	ज्ञेनाकिणा
125	15	गों	गों
125	23	Ka-nya	Kanya
170	22	t sticle	testicle
171	24	gataka	Jataka
176	19	मादरनाश	सोदरनाश
190	20	life	life
192	6	नस्तिंक	निस्तिंक
201	6	सूर्यमन्दी	सूर्यमन्दी
216	27	- केन्द्रियेपता	केन्द्रियिकेपता
227	3	o	of
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267	24	पापादेवित	पापादेवित
278	26	M rs	Mars
280	24	m ets	meets
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380	29	nd	and
391	81	ithw	with
401	5	नीचारिवा	नीचारिवम्
420	21	सामुनीजयूह	सामुनीजयूह
422	18	४२	४२
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527	80	w his ealth	his wealth,
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658	14	he	the
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734	24	th	5th
739	10	Mercury	Mercury
748	12	reat	great
754	4	numher	number
756	6	रक्तादि	रक्तादि
783	9	तदवत्ता	तदवत्ता
784	12	शार्याः	शार्याः
784	22	शतप्रतप्रतिवत्तम्	शतप्रतप्रतिवत्तम्
786	3	crimmand	command
790	20	denots	denotes
799	7	Pices	Pisces
799	28	It	If
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802	24	will	will
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829	14	occupfed	occupied
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851	22	contses	courses
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854	1	जमिये	आमिये
871	26	associated	associated
898	22	I th	10th
916	17	maximum in- come	minimum in- come
923	26	प्राप्ति	प्राप्ति
946	11	Aries	Aries
946	16	Subhagraha navamsa	Subhagraha. navamsa
952	16	womb	womb
983	8	each	each
987	26	gooo	good
1003	29	tho	the
1007	29	In	in
1032	18	रात्रदयावा	रविदयावा
1040	2	भूषण	भूषण
1040	13	बन्धु	बन्धु

जातकपारिजाते दशमोऽध्यायः

॥ अष्टकवर्गाध्यायः ॥

Adhyaya X.

ASHTAKAVARGA.

The following eleven slokas from शतमाकुण्ड (Shatamakaranda) are inserted here, because they form an appropriate introduction to this Chapter.

पद्रेष्वरे दशमशुद्धौ प्रदानो शुद्धौ कलं द्रादशरातिशुद्धौ ।

एषो तदेष्वक्षेत्रसुवर्णं पालस भेदादगैतामिति शुद्धतमाप्तिः ॥ १ ॥

Each planet moving from the place it occupied at the birth of a person admittedly produces its own peculiar effect varying with its progress through the 12 Rasis. Owing to the admitted variation in this effect, the ancients say that it cannot be laid down as absolutely identical (even) in the case of persons born under the same star.

यथा लितः शीहकरो न रातो शतमाकुण्डिं शुद्धाहरणितः ।

यथा तथा वेषु चागाः दशमनाः लितः न ले रातकरो भवतितः ॥ २ ॥

Astrologers declare that to be the जन्मराशि (Janmrasa) of a person wherein the Moon was at the time of his birth. The several places in which the planets and the Lagna may be in all possible ways cannot consist of seven.

अतोऽद्वारासिन्नेत्तुगोऽप्य सर्वं अस्त्वयम् शुद्धातुमाप्तिः ।

फलाग्नि तैपां च विषयोग्योगां च दशुद्धतमाप्तिवर्णं शुद्धं सात् ॥ ३ ॥

Hence every person is declared to have eight signs as the seats of the seven planets and the Lagna and it is with reference to these eight places that all the good and evil effects of a person's life due to the dupioni or conjoined states of the planets and the Lagna are calculated—a process which when completed, the अष्टकवर्ग (Ashtakavarga) result as it is called will become revealed.

आराधित्य) दिनेशः सामुदायिकः आपादासाप्तिः

त्रिवादस्तारि इति अथर्ववेदपोद्यामस्ती च त्रिवादम् ।

चन्द्राहा मारि कभे प्रियु जानिवन याह्यात्त्वा धमौ समजेप

मैं जो लाना चाहता हूँ वह आपके द्वारा सुनाया जाए। संप्रदायों का इसी गीत ॥ ५ ॥

With reference to its **siddhi** (Ashtakavarga) the Sun is declared exceedingly auspicious in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from itself, Mars and Saturn; in the 6th 7th and 12th places from Venus; in the 5th, 6th, 9th and 11th places from Jupiter; in the 3rd, 6th, 10th and 11th places from the Moon; in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th from Mercury; and lastly in the 3rd, 4th, 6th, 10th, 11th and 12th places from the Earth.

सन्दुर्लेखात् पंडितचिरिच्छाम् श्रवणात् सम्भवसीधारै

स्वातं सामाजिक दृष्टिपोषण एव प्रशिक्षण द्वारा ही किया जाना चाहिए।

शाव केन्द्रायाम जो एकिपुर रिचर्डगेरे: विहारी अभियान से

त्रिपात्री च लं वन्धुमारते हृष्णवभीला भगवा प्रशास्तः ॥ ५ ॥

The Moon is auspicious in the 3rd, 6th, 10th and 11th places from the Lagna; in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th places from Mars; in the 1st, 3rd, 6th, 7th, 10th and 11th places from itself; In the 3rd, 6th, 7th, 8th, 10th and 11th places from the Sun; in the 3rd, 5th, 6th and 11th places from Saturn; in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th places from Mercury; In the 1st, 4th, 7th, 8th, 10th, 11th and 12th places from Jupiter; and lastly, in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th places from Venus.

केन्द्रीय वित्त विभाग द्वारा दूसरे वर्ष में लिये गए अनुमति के अनुसार

प्राप्ति परिवेशोः अवश्यतः प्रथमसहजप्रदलाभास्त्राप्तेष्य अवश्य ।

ज्ञान, पद्धति वा रामजैषु च विस्त्रित भाष्यमादेषु जीवान्ते विवरण

पहाड़ा भान्हाट्टा के बाहर की ओर चुकाये।

Male is suspicious in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from itself, in the 3rd, 5th, 6th, 10th and 11th places from

⁴In the 1st, 2nd, 4th, 7th, 8th 10th and 11th places from Jupiter, according to some.

the Sun; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 6th, 10th and 11th places from the Lagna; in the 3rd, 5th, 6th and 11th places from Mercury; in the 6th, 10th, 11th and 12th places from Jupiter; in the 6th, 8th, 11th and 12th places from Venus; and lastly, in the 1st, 4th, 7th, 8th, 9th, 10th and 11th places from Saturn.

३०: अपकार स्वास्थ्याभाइनवयमग्रसे एविष्वेति उपादयोः

सांकेतिक अधिकारी वयस्तितिविधायिषु कल्पो हिनेश्वर ।

भीषमान्यारिकामे वित्तनुदायने स्वान् अपदाप्तिरूपः

॥ वो मात्र उदित न कुलोऽस्मिन्द्युष्माण एति वज्र ॥ वे महाभृत एव ग्रन्थ ॥ ५ ॥

Mercury is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from Venus; in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th places from Mars and Saturn; in the 6th, 8th, 11th and 12th places from Jupiter; in the 5th, 6th, 9th, 11th and 12th places from the Sun; in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th, and 12th places from itself; in the 2nd, 4th, 6th, 8th, 10th and 11th places from the Moon; in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th places from the Lagna.

बीबी भीम न् स्वकेन्द्रागम्भमृतिषु इवेः रात्रिपर्वगेत्यपि श्वास

શેરાનુદ્વિગ્ન જાત પર કામગીરીનું વોસપે માંગે ગે ।

କାନ୍ଦିର ଗାନ୍ଧୀଜୁ ପଦ୍ମନାଭ ମହାତ୍ମାଗାନ୍ଧୀପଦାଧିକାରୀଙ୍କୁ ପ୍ରମାଣିତ

ખીએદુઃખ વરણેય કુકાન્દ અનગુતેણું મનમોહનમનીદેખિનેણુ ॥ ૮ ॥

Jupiter is benefic in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from Mars, in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th places from the Sun; in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th places from itself, in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th places from Mercury, in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th places from the Lagna, in the 2nd, 5th, 7th, 9th and 11th places from the Moon; in the 3rd, 5th, 6th, and 12th, places from Saturn, and lastly, in the 2nd, 5th, 6th, 9th, 10th and 11th places from Venus.

प्रदूषित वायरल व्हाइरसों के संकेत और उनकी विवरणों का अध्ययन करते हुए, विज्ञानी एवं विद्युत विज्ञानी विभाग के विशेषज्ञों ने इन व्हाइरसों की विवरणों का अध्ययन किया है।

व वृक्षरसेन्द्रियाणि पुष्पाद् एव अनिधत्तम् विरक्तं तो देत्यमन्तर्मी ।

पीडमौषाष्ट्रव्युत्तिदशम् रविज्ञात् पीडमौषाष्ट्रलाभे

लीकान् शान् पीडिताभस्त्रव्युत्तु कुमदीभवादोद्गमेतु ॥ ५ ॥

Venus is auspicious in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th places from the Moon; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th places from the Lagna; in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from itself; in the 8th, 11th and 12th places from the Sun; in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th places from Saturn; in the 5th, 8th, 9th, 10th and 11th places from Jupiter; in the 3rd, 5th, 6th, 9th and 11th places from Mercury; and lastly in the 3rd, 5th, 6th, 9th, 11th and 12th places from Mars.*

सत् सीरिदश्च व्युत्तु भवन्तु तात् सद्यवाहेतु सूक्ष्मा ।

केष्ठव्युत्तु तात् इव व्युत्तिस्त्रव्युत्तिपर्वतु चन्द्रात् ।

पृथिव्यादस्ति विलग्नादुपव्युत्तिपर्वतु प्राप्तिरित्वै

सुख्याद्युत्तिपर्वतु इव व्युत्तिस्त्रव्युत्तिपर्वतु स्वावसानः ॥ ६० ॥

Saturn is benefic in the 3rd, 5th, 6th and 11th places from itself; in the 3rd, 5th, 6th, 10th and 11th and 12th places from Mars; in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th places from the Sun; in the 6th, 8th, 9th, 10th, 11th and 12th places from Mercury; in the 3rd, 6th and 11th places from the Moon; in the 1st, 3rd, 4th, 6th, 10th and 11th places from the Lagna; in the 6th, 11th and 12th places from Venus; and lastly in the 5th, 6th, 9th and 12th places from Jupiter.

स्वावसानीरुक्तप्रदानि इव व्युत्तिस्त्रव्युत्तानि द्वादाव्युत्तः

कामं तदिच्चरे रहीविकारं द्वादु स्वयमेत्येतः ।

विष्ण्वादपव्युत्तिवाच सुममानी युव्युत्तिवाचापालः

विष्णव्युत्तिपर्वतिपृथिव्युत्तिपर्वतः प्राप्त चोद्गुभ्यः ॥ ६१ ॥ (गुणातः) ।

The benefic positions have been enumerated; the rest are to be understood as malefic. The two-fold distinctions viz. of benefic and malefic should be clearly set forth. The planets produce the effect of whichever of these two preponderate in the

* But according to Parashara, the 3rd, 4th, 6th, 9th, 11th and 12th places from Mars.

Ashtakavarga calculations made from the Rasi they occupy at the time of birth (*vide* previous Stokas). In their own, friendly or उपचय (Upachaya) places, the planets invariably advance the *benefic effect* revealed by Ashtakavarga. In their depression, inimical or अपचय (Apachaya) places, they generally fail to sustain, whatever good effect may appear from the Ashtakavarga process.

जन्मकाले प्रदा यज्ञ लितास्तदप्यनवीड़क्षेन् ।

* रेखाबिंदुं तद्वेदं चापाच्छत्तेष्वहै पदः ॥ (सलाचार्यः)

From where the planets are at the time of birth, the *benefic* and *malefic* dots should be marked. A planet in its progress through a Rasi produces the effect of the *malefic* or *benefic* dots appearing therein (as ascertained from its Ashtakavarga).

* In other books रेखा (Rekha) is used to denote what बिंदु (Bindu) signifies here i.e., a *benefic* dot, the term बिंदु (Bindu) in other books is employed in the sense of a *malefic* dot. This has to be kept in mind in making out quotations from other authors.

कष्टसोऽप्यस्ते शापरा तदन्तरपश्चात्कलम् ।

चापक्षेण चतुर्वर्षा पद्मसीति चतुर्दुष्पादः ॥ (रेपतीर्थः)

The several places detailed above are to be reckoned with respect to the Rasi (and not the Bhava) occupied by each of the 7 planets and the Lagna at the time of birth. These places should be understood as *benefic* and the rest *malefic*. As each Rasi happens to be counted 8 times (once for each of the 7 planets and the Lagna) for ascertaining the *benefic* as well as the *malefic* places, the maximum number of countings cannot in any case exceed 8. If after computation of a planet's 8th वर्ष (Ashtakavarga) it is found that a particular Rasi has more countings on the *benefic* side than on the *malefic*, it means that the net result is *benefic* to the native.

If we should denote a *benefic* place by a dot (.) and a *malefic* one by a vertical stroke (|), we can at a glance understand the difference between these two kinds of countings in any वर्षकाले.

(Ashtakavarga). The effect of a planet's arrival in any bhava (भवा) in its progress through the orbit गोचर (Gochara), is benefic, mixed or malefic according as the number of benefic dots in the Rasi representing the bhava in the भिन्नशतकवर्ग (Bhinnashatkavarga) of the planet is greater than, equal to or less than 4. Dots short of the prescribed minimum indicate untoward effect produced by a planet belying any favourable position it may occupy; while dots in excess of the prescribed minimum betoken good, notwithstanding the unfavourable position of the planet concerned. For example, if all the 8 happen to be benefic it means that the result is fully beneficial. If only 7 of them are benefic and 1 malefic, the result is $\frac{7-1}{8}$ or $\frac{6}{8}$ the beneficial. If in any Rasi the number of benefic dots be 6 and that of malefic strokes be 2, the result is $\frac{6-2}{8}$ or $\frac{4}{8}$ beneficial. If the number of benefic dots be 5, we should say that the effect will be $\frac{5-3}{8}$ or $\frac{2}{8}$ th beneficial. If it should be 4, the result is $\frac{4-4}{8}$ or $\frac{0}{8}$; that is neither good nor evil, but neutral and so on.

एकेव यः शुभः स्वात्पद्धुः स्थानिः स पापहरं अवति ।

यस्तु चतुर्मिश्रः सर्वैकै कल्पनाप्येवम् ॥ (धारादणी)

Tale for example the horoscope mentioned in Brihat Jataka, Chapter VII, Sloka 6, and reproduced below:

Lagna 23° Venus 27°	Sun 10° Mer. 1° Moon 3°	Jupiter 5°
Mars 28°	Rasi Kundali	Saturn 20°

III	III	III	III
III	III	III	III
III	III	III	III
III	III	III	III
III	III	III	III

Ashtakavarga
of Allas
Benefic dots - 39
Malefic
Strokes - 33

In the sign Mesha, there are 3 benefic dots and 5 malefic strokes. The 3 benefic dots neutralise with 3 of the malefic strokes. The net result is 2 malefic strokes which means that Mars when passing through this sign will be productive of $\frac{2}{3}$ or $\frac{1}{3}$ evil. Similarly for the other signs. There is one peculiarity to be noticed in the अष्टकवर्ग (Ashtakavarga) of Mars. In sign Kumbha in the example there are 3 dots and only 4 strokes instead of 5. This is because the 10th place from the Moon has been declared to be ineffective, that is, neither benefic nor malefic—उच्चिद्वयं चांडिद्वयं विघ्नेशु—for the अष्टक्यर्ग (Ashtaknyarga) of Mars. That place has therefore not been taken for the calculation. The net evil arising there is thus only $\frac{4-3}{8}$ or $\frac{1}{8}$ th.

In the case of a planet with more benefic dots, the benefic influence will be all the greater and more marked if the planet concerned should also be posted in an उपचय (Upachaya) house (with respect to the Lagna or the Moon), or occupy a friend's house, or his own sign or his exaltation Rasi.

अष्टकवर्गसंविक्रियाः स्वप्नहस्त्युपचयः ।

मिथुनेष्वाति एव कलमतिशयितो रुद्रं दयात् ॥ (देवदीति)

If on the other hand the planet though getting more benefic dots should happen to be in नी ज्येष्ठ (Apachaya) house (reckoned either from the Lagna or the Moon), or in his depression sign or inimical sign, the good effect will be considerably reduced. If in the above case there be more malefic strokes instead of benefic dots, it will worsen the bad effect.

अष्टकवर्गी नीवि भग्नेष्व च ज्येष्ठस्ते द्यात् ।

यस्तु च दयात्पात् कलमतिशयितो दयाकालम् ॥

*N. B.—*The उपचय (Upachaya) or अपचय (Apachay) places have to be reckoned with respect to the Lagna or the Moon at the time of birth and not by the position of the planets at the time of गोचर (Gochara).

c). वरदेवता

यस्तु ऋनीष्वातिश्वेष्वगोद्दिवितादिष्वेष्वत्प्रतिश्वर्णः ।

स्वताद्वृत्ताद्वृत्ती यज्ञस्यै च यज्ञस्यै वास्त्रपत्ती विद्युतः ॥

दैवसुदृष्टोचमुदिष्टो विग्रहेऽन्नोपवते यतीगान् ।

यो जातकेऽभूत ए जन्मसंस्थो दूराच्छ्रुमं न विशुद्धेऽपनिषदम् ॥

Also अल॒

जन्मन्युपचयगत्यै लिङ्गो अद्वा उपचयेतु शुद्धकलः ।

उपचयमन्यनेपि सा परिषद्भाने हृष्पचयाय ॥

These authors have in their turn specifically stated, by the words जन्मकाले (Janmakale), गर्भ (Satum), जन्मानि (Janmnati), that good and bad places have to be determined with respect to the positions of planets at birth-time only. But at the time of producing the effects, all planets excepting the Moon will cause their full good or bad effect to come to pass provided they are strong and not otherwise. In the case of the Moon, even if she is benefic (i.e., placed in places such as उपचय (Upachaya), etc., and the Rasi containing the Moon happening to be associated with benefic dots) if she does not possess strength, she produces only evil effects; for देवकीर्ति (Devakirti) says—

तुष्टस्तु दूरकर्त्तु दूराच्छ्रुमो वलेन दूराच्छ्रु ।

प्रत इव रात्रेष्ट्रः व दृष्टानि वलिष्ठिनम् ॥

Vatabhūmibhu too has said in his work यात्रा (Yatra) about the inability (to produce effects) on the part of planets devoid of strength owing to their being in depression, defeat in planetary war or combustion, etc.

नीधस्या भविष्यिता रथयिम्भूत विरद्यते दृष्टाः ।

भुजगा इव मेसहाता वर्षति कायोद्यामा यस्ते ॥

Thus it will be seen that whatever effects—good or bad—have been ascribed owing to the planet being placed in a sign of exaltation Swaleshetra, Upachaya, etc., it always refers to the position of the planet of the time of birth; and whatever effects, good or bad, that have been ascribed to the planet itself generally without reference in any way to the particular place of occupation should be construed as indicating the result of the planet's transit to the concerned place.

It may be mentioned here that in several Panchangams the benefic गोचर (Gochara) places of planets are mentioned; i.e., if

particular planets in their orbit in the zodiac pass through particular places from the Moon, they become auspicious and so on. It will be seen that these are simply the benevolent positions of that particular planet with respect to the Moon in that planet's Ashtakavarga and do not completely represent the entire benevolent results of that planet.

The Ashtadhevargas are used in connection with travels. For example Saturn transiting the 3rd, 6th and 11th places from the Moon is good provided the benefic dots in those places are above 4. Suppose he is transiting the 3rd house from the Moon in a nativity where the benefic dots are below 4, He will not be very good. His coming in the 3rd house is no doubt good; but much cannot be expected of him because of the small number of benefic dots. The position by the 3rd house though good, the small number of benefic dots therein disqualifies him to be good.

It is a fact indisputable that planets wield a certain amount of influence, whether for good or evil during their transit at the time of consideration in accordance with the number of beneficents which the planets gain to their credit in their respective Ashtakavargas based on the position each of the planets occupy at the time of birth.

For example, let us consider the influence which the planets may produce on the sample horoscope given under, say, about the last week of December 1935.

Rahn			Engels
Menz			Mess.
			Venus
Sat.			Stern
	Radius		
	Elliptic orbit		
		Mercur. Jupiter	Nept.

Star	Planetary positions about the first Saturn week of Dec. 1912	Mars Jupiter Uranus
	Sun Mercury	Venus

It will be seen in the above that the Sun is occupying Vrischika and the Sun's Ashtakavarga figure in Vrischika is 5. Mars is in Simha and the number of benefic dots in Kujas tinhavarga is 6. Mercury is posited in Vrischika and the number of benefic dots under Budha's Ashtakavarga is 5. Jupiter is in Simha and the number of benefic points in Jupiter's Ashtakavarga is 3. The planet Venus occupies Tula and the number of benefic dots there in the Ashtakavarga of Venus is 6. Saturn is in Makara; and in San's Ashtakavarga, the number of benefic dots in Makara is 4. Thus, the sum total of benefic dots for the said week for all the six planets taken together comes to 29.

Now 48 benefic dots are the maximum fixed to pass a nativity for good in all respects. It may however be safely predicted that the native will be free from worry, loss, etc., and his situation will only be of a normal nature if the sum total of the benefic dots of all the six planets taken together comes to 24. In this specimen horoscope, as the number of benefic dots comes to 29, it can safely be said that the native will be free from anxiety and worry in the said period. The less the number of benefic dots, the worse will be the effects to be experienced by the native.

Bhattotpala adds,

Vayamahita has stated (Brihat Jataka, Chapter VIII, Stoka 23) that when two similar effects but contrary in nature are produced by one and the same planet (owing to its ownership of two houses, or ownership of one house and occupation of another house), the result will be nil when the two effects referred to are equal in degree and that it will partake of the nature of the preponderating effect in case they are not of equal degree.

એકજાટય સહસ્ર પદ્માંતિરેષે ચારાં પદ્મેષ્ટાનિઃ પદ્મેષ્ટાનિ: સન् ॥

A question may now be asked what the author's object was by making a similar declaration again through the words "એકજાટય સહસ્રાંતિરેષે ચારાં પદ્મેષ્ટાનિઃ" The answer is— "No, it is no repetition at all. What was stated before without the aid of Ashtakavarga Table relates to the cancellation of two similar effects but of a contrary character. For example, a planet in one capacity may be a giver of wealth; the same planet

in another capacity may cause loss of wealth. In such a case, both the effects are similar in character and become neutralised with the consequence that the native neither acquires wealth nor incurs any losses. But if the planet's capacity to give wealth be in any way stronger for more reasons than one, the same will of course predominate over the opposite current (of the other effect) and the result will be an influx of some money. In the present verse it has been stated that there is cancellation in the case of good and bad effects even if they are not similar in nature. This view is further supported by शत्रु (Shatruvani) and यज्ञ (Yajna) as they have admitted this principle while speaking about Ashtakavargas and their several effects. Thus, for example, a certain planet may be the giver of gold on account of a certain reason. The same planet may on account of some other reason cause loss in silver. Though the effects in these two cases are not similar (because both are not in respect to gold, nor to silver), merely on account of the effects being opposite in nature (one giving and the other taking away), the result is neither benefic, nor malefic. After such considerations of each Rasi on account of its 8 countings, if it is found that benefic points outnumber the malefic, the effect of the planet on that Rasi should be declared as benefic to the extent of the excess benefic dots as already stated.

Now the following question may be asked: Well, if Ashtakavarga then is so important for ascertaining the nature of the effects, what was the necessity for Varahamihira treating separately in his Brhat Samhita the शत्रु (Gocharaphala) of planets with respect to the Moon's place at birth? The answer is, the intention of Varahamihira is that such of the effects which have not been stated in connection with the Ashtakavarga should be stated in the शत्रु (Gochara). Further, गोचर (Gochara) is well known to all, and as it has been treated of by many authors in their works, it has to be inferred that Varahamihira too has adopted the same course followed by his predecessor. For he has said in his work वात्र (Vatra).

यत्र शत्रुकामानां पात्र वैष्णवस्तिवेदे च या ।
पात्रो च पद्मनाथ निरुद्ध उद्यमानांस्ति श शत्रुः ॥

Vavaneswara too, after describing the effects separately, has accepted this Ashtakavarga system alone as of primary importance; for he has said

कलाद्यर्थे तु न पापाद्यते समावदल्लाभकर्ता मन्दिरी ।
उदारोद्यु यज्ञाद्य एवं विषाद्य यात्राविषये च समुद्देशे च ॥

Badarayana also has said

कलाद्येषु तु ज्यूतिसंबंधे कले चेत् यात्रां भावः कलायोगात्र चारपाः ।
यात्रायाः परिक्लीतिरेकाम्बर्याः स्वात् स्थाने स्थाने कलाद्येषु मन्दिराः ॥

and has thus accepted only the Ashtakavarga method.

THE ASHTAKAVARGA PLATE.

The process of finding the benefic dots in the Ashtakavargas of the several planets in accordance with the method given in pages 650-652 *supra* involves heavy labour and considerable time especially when it has to be done for several horoscopes. Some methods of simplifying this work have been suggested in the past, but a new contrivance has now been devised which has several merits. It not only does away with the patient labor involved in the dull and routine process, but also shows the results in such a way that one can see at a glance how the benefic dots in any particular house have been contributed. The शास्त्रवर्णी (Sarvashtakavarga) figures can also be very easily read from the plates at a glance. The practical uses to which the results can be put are, as is known to astrologers, several. The more important of these uses have been explained in this Adhyaya in their appropriate places.

The construction of the Ashtakavarga plate and the method of reading the results from the same will now be explained.

The contrivance consists of nine circular plates (discs of zinc, copper or brass), of successively larger radii placed one over the other in the order of their size, the largest being placed at the bottom and the smallest at the top. A radius of one inch

for the smallest and three inches for the largest, the difference between the radii of successive plates being $\frac{1}{16}$ th of an inch will be found suitable. The bottom most plate has an axle with screw arrangement fixed to its centre about which the other plates revolve. By tightening the screw at the top, the plates can be fixed up in any desired position. Each plate covers the central portion of the next bigger plate, exposing to view only a circular strip or rim. The top plate is of course fully exposed.

The top plate and the narrow strips of other plates are each divided into 12 equal parts. The dividing lines are so drawn that they form a straight line when the plates are adjusted for any horoscope. The twelve divisions of the top plate are assigned to the twelve signs of the zodiac. In the visible rim of the next bigger plate are arranged the figures indicating the benefic dots counted from the Sun in the several Ashtakavargas. The next plate contains figures of benefic dots counted from the Moon; and the next one, from Mars; and so on in the order of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Lagna. One of the divisions of each of these plates contains a dot denoting the position of the planet to which the plate relates. Thus the dot in the largest plate indicates the position of the Lagna.

To adjust the plates for any horoscope, keep the bottom-most plate in position and rotate the next plate (relating to Saturn) until the division containing the dot is as many divisions removed from the dot in the Lagna plate as Saturn is removed from the Lagna in the horoscope under consideration. For example, if Saturn occupies the 8th house from the Lagna, move the plate relating to Saturn till its dot comes to the 8th division from the dot in the Lagna plate. Then hold the two plates in position firmly and proceed similarly with the third plate. Then hold the three plates in position and proceed with the fourth and so on. When the Sun's plate also has been thus fixed, rotate the topmost plate until the name of the particular Rasi representing the Lagna in the horoscope under consideration is brought directly above the division containing the dot in the Lagna plate. It will now be found that the divisions containing the dots in the several plates are

directly below the signs of the zodiac respectively occupied by the planets at birth, so that the positions of the planets in the radix of the native can now be read out from the plate itself. Fix up the plates by tightening the screw at the top. They are now ready for reading the results. The '1's indicate benefic dots relating to the Sun's Ashtakavarga; the '2's indicate those relating to the Moon's, and so on. The number of '1's in the several plates in the 'Mesha' division represents the benefic dots in the Ashtakavarga of the Sun in that division; the number of '1's in the several plates opposite to 'Vrishabha' representing the benefic dots in the Sun's Ashtakavarga in Vrishabha and so on. Similarly, the number of '2's in the divisions of the plates opposite to 'Mesha' represents the benefic dots in the Ashtakavarga of the Moon in 'Mesha'; the number of '2's in the parts of the plates opposite to 'Vrishabha,' the benefic dots in the Ashtakavarga of the Moon in 'Vrishabha,' and so on. The number of '3's will similarly yield the results for Mars, '4's for Mercury, '5's for Jupiter, '6's for Venus and '7's for Saturn. The figure in the next page shows the plate properly arranged for the positions of the planets in the sample horoscope given below:

	Lagna	Venus	Moon
—	—	*	Sun Mercury
—	—	—	Jupiter Mars
—	—	—	—
	Saturn	—	—

It will be seen that the dotted division of the plate relating to the Sun has been brought against Kataka as the Sun occupies Kataka in the Kundali (page 4); the dotted part of the plate

चक्रं विलिख्य सह लक्ष्मदिवाकरार्थैः
 सूर्यादिलक्ष्मयनान्तविष्यचराणाम् ।
 वाक्याटकोपगतवर्णनियोजितावै-
 द्विचाटवर्गजनितासिलपिन्दवः स्पुः ॥ १ ॥

देवो घरो धीगवशस्तभोरगा धूलिः क्रमादूष्णकरादिपिन्दवः ।
 सालोलसंख्या समुदायपिन्दवः सर्वाइकर्मः समुदायसंबकः ॥ २ ॥

Stokas 1 and 2. If a diagram of the zodiac with the rising sign and the positions of the Sun and other planets (at the time of any person's birth) &c. be drawn, and if all the benefic dots produced by the separate Ashtakavargas (8 fold groups of figures) be set down according to the directions contained in the Ashtaka-varga formulas each containing eight divisions in respect of the eight sky-rangers beginning with the Sun and ending with the Lagna or the rising sign we should then obtain the figures 48, 49, 39, 54, 56, 53 and 39 to represent the benefic dots of the Sun and other planets. The figure 337 will represent the aggregate benefic dots of the planets. सर्वाइकर्म (Sarvashakavarga) or the sum of all the Ashtakavargas is called समुदाय (Samudaya) i.e. aggregate.

मेषादिपद्मूर्हगता चतुर्संख्यदाया-
 स्त्रद्वाचपुष्पिवलयुद्धिकरा भवति ।
 पदपञ्चसप्तसप्तहितानि शुभप्रदानि
 त्रिशेषकविन्दुयुतमानि न शोभनानि ॥ ३ ॥

Stoka 3. In whatever bhava represented by Mesha and other signs occur eight benefic dots given by planets, that bhava, they serve to support, strengthen and

prosper. Houses containing 5, 6 and 7 dots become beneficent. Those that have 8, 3 or 1 dot are not auspicious.

मिथं फलं भवति सामरविन्दुयोगे
रोगापवादभयदा यदि शून्यभावाः ।
एकादिविन्दुयुतभासु मुखवहाणां
भिन्नाष्टवर्गजनि सर्वफलं प्रवद्यम् ॥ ४ ॥

Stoka 4. When a house has 4 dots, it produces mixed effects. Those houses that have no figure in them are productive of disease, infamy and danger. I now proceed to explain the full effects of the Sun and other planets being associated with dots 1, 2, etc., as a result of the separate Ashtakavargas.

करोति नानाविधरोगदुःखगपाठनादीनि च रंकपिन्दुः ।
दिको भनस्तापमृपाल चोरक्तापवादाशननाशमानि ॥ ५ ॥

Stoka 5. A planet associated with one dot produces various kinds of diseases, miseries, dangers, wanderings and similar hardships, while with two, it leads to mental anguish, condemnation by one's king (censure by the sovereign) and deprivation of food by robbers.

NOTES.

The excess of benefit over malefic dots may be 2, 4, 6 or 8 which when put in ordinary language mean 4 or 1, 4 or 5, 6 or 1, 8 or full. Hence the following stokes.—

रेतापिन्दुकयोस्त्वा शोकिष्टं गवानि रेतापित्त
द्वे रेते घनदं पक्ष उद्यपापालभ्यवन्मुपदः ।
पद्मेतापित्तप्रवाप्यपुगशोभिहार्त्यतिप्रदः
रेता अट्टमहीपतित्तप्रवाप्यकुर्वन्ति नामागुर्वः ॥

कर्तुं खादेकरेतायां हारप्यमर्यक्षयो भवत् ।
 चिमिः क्लैं विजानीयात् चतुर्पिः समता भवता ॥
 पश्चिमिः परमानन्दः पद्मिरर्थागमो भवत् ।
 सप्तमिः परमानन्दस्त्वष्टुपिः सर्वसप्तदः ॥
 एकेन यः शुभः व्यात् पद्मिः स्वानेः स पापदो भवति ।
 यस्तु ननुपिः स सप्तः सर्वाङ्गे वल्पनैरेण ख्यात् ॥

विकस्तु रंचारकुशापर्लंब्यलेवध्याकुलमानसानि ।

सुखासुखार्थव्ययनिचलाभफलप्रदः सागरविन्दुकः सात् ॥

Stoka 6. When the number of dots are three, it causes many bodily privations and discomforts due to a wandering life as well as much mental uneasiness. The planet with four dots yields a mixed kind of fruit consisting of pleasure and pain, expenditure of money and accession of wealth.

सदृश्वलाभगुचलालनसाधुतंग-

विद्याधमानि गुरुते शरसंहपविन्दुः ।

पद्मिन्दुकस्तु नवमोहनस्तपशील-

संग्रामजिह्वनयशोवलग्राहनानि ॥ ७ ॥

Stoka 7. Where the dots happen to be five, it leads to the attainment of good apparel, fondling of children, association with the good, acquisition of learning and wealth. A planet that has 6 dots secures a form fresh and fascinating, excellence of character, victory in war, wealth, fame strength and fine vehicles.

सप्तमिविन्दुस्तुरगादियानसेनावनप्राप्तवश्वोभनानि ।

विन्दुएकः सप्तगुणामिरामद्यजप्रतार्पं प्रकटीकरोति ॥ ८ ॥

Stoka 8. When the number of dots go up to 7,

the planet brings honors such as accrue from the possession of horses and other means of transport, an army and superior riches. When the maximum of eight dots is reached, it opens out a prospect of kingly glory graced with its seven-fold adjuncts (स्वरादिविन्दुभिरराशिगतः स्वकीयवर्गे शुभदस्तु नित्यम् । प्राप्तिं).

NOTES-

Some books read विग्रहित इ which would mean kingly glory graced with every one of its adjuncts.

श्वरादिविन्दुभिरराशिगतः स्वकीयवर्गे शुभदस्तु नित्यम् ।

अतोऽन्यथा चेदपलशदातो गोचारतः शून्यपाले भ्रमात्मी ॥ ९ ॥

Sloka 9. A planet is invariably benefic in his own varga in any sign which has five or more dots. If otherwise, it yields no good effect. In its range in a sign which is without dots, it becomes positively hurtful.

स्वोचमित्रादिवर्गस्याः केन्द्रादिवलतंपुताः ।

अनिष्टपलशः सर्वे स्वतपिन्दुभुता यदि ॥ १० ॥

Sloka 10. All planets without exception, standing, it may be, in their exaltation signs, in a friendly sign or other benefic places and possessed also of the strength which a Kendra or similar position gives, produce untoward effects if they happen to be associated with dots short of the required minimum.

दुष्टस्थानसिता ये च ये च नीचारिभांशगाः ।

ते सर्वे शुभदू. नित्यमधिपिन्दुभुता यदि ॥ ११ ॥

Sloka 11. But planets on the other hand which may be in bad positions and have even reached their depression point, or an inimical sign or portions of the

same will invariably yield good if associated with dots which are in excess of the prescribed minimum.

दिनेशमुख्यग्रहवर्गकेषु यदा यनिः शून्यगृहं प्रयातः ।

करोति पितादिकभावजानामतीव रोगारिभयाकुलानि ॥ १२ ॥

Stoka 12. When Saturn passes through an empty (void of figures) house in the Ashtakavargas of the Sun and other planets, he occasions on a large scale diseases, dangers from enemies and other troubles to father and other relations whom the several planets represent.

॥ सूर्यफलम् ॥

लग्नं गते दिनकरे रिपुनीचमागे

जातः कुशाकुपुगामिन्दुमुते च रोगी ।

पाणादिपिन्दुसहितोदयगे दिनेषु

स्वोचेऽध्यवः निजगृहे नृपतिविराषुः ॥ १३ ॥

Stoka 13. When the Sun is in the rising sign and in that part of it which either belongs to an enemy or forms his depression point and when he happens to be associated with 3 or 2 dots, the person born is sickly. But if the same Sun should be in the rising sign in which 5 or more dots appear and which happens to be his exaltation sign or his own house, the person born becomes a king and is endowed with long life.

Parasara adds

NOTES.

आदित्याएषकर्त्तव्यं च निशिष्यामशनारिषु ।

अर्कस्त्रियनस्य नवमो राशिः पितृगृहं स्थानम् ॥

तद्राशिकलसंस्यामिर्देव्येन्द्रोद्यपिण्डकम् ।

सप्तविंशोदृते द्वैषं नक्षत्रं याति भासुनः ॥

तसिन् कले तस्य सप्त्य भास्यस्याति विनिर्दिशेत् ।

तस्मिन् काले पितृहेतो भावीति न संशयः ॥
 तत्त्रिकोणगते धापि पिता पितृप्रभोऽपि वा ।
 मरणं तत्त्वं जानीयाद्गा उद्देशु कल्पयेत् ॥
 अर्कात् तु तुर्यं राहो मन्दे वा भूमिनन्दने ।
 गुरुशुक्लणस्त्वे पितृहा जायते नरः ॥
 लग्नाचन्द्रादुष्ट्यामं याते शुर्यसुते यदि ।
 विवोर्नांशं तदा काले वीक्षिते पापसंसुते ॥ .
 दशामुक्तुक्तलेन योगयैक्याद्वित्तमः ।
 ददामसुतोरारथीतद्गायां च पितृस्यः ॥
 मुखनापदशायां तु चक्रप्राप्त्यं संशयः ।
 पितृगन्माद्यां गात्रादीशो लग्नगेऽपि वा ॥
 तंत्रेण पितृगायार्थिणि कारयेत्ताव संशयः ।
 द्वृतेषु लाकवग्रह्ये एव्यद्गाद्विग्रहतः ॥
 पितृशृणं तपायुक्ते नातः भिग्नशानुगः ।
 तंत्रेव पितृतायाणां कर्मदेवं सप्तायेत् ॥
 पितृतन्मतृतीयसं नातः पितृतनात्रितः ।
 पितृरूपगृहे जाताः पितृतन्यगुणान्वितः ॥
 तरीणि लग्नसंस्पर्शऽपि पितृतेषु भावंहसुतः ।
 सुर्योदयगते यन्त्रहृत्यं गामं संस्तुतं यति ॥
 विग्रहन्यग्रहारथिमासेऽग्निर्वर्तयेत्तमहा ।
 कलहो मात्रदुःखानि शुन्यपासे मानन्ति च ॥
 एवपादि फलं ज्ञात्वा मासं प्रभि मध्याच्छ्रेत ।
 संरोच्य विष्ट तुर्यस्त्र रन्ध्रमात्रेव गर्वयेत् ॥
 दादशादित्ताच्छ्रुतं गेवादिगणयत्पुनः ।
 तमिन्मासे गृहि विच्याचन्विरंणगतेऽपि वा ॥
 दूर्योदि कल्पयत्तन्ये परतो भास्त्वर शृणिः ।

केन्द्रत्रिकोणोपगते दिनेषु पद्मशसाटकविन्दुवर्गे ।
रुद्रामलानीलचलाच्छकेषु जातसा वा तज्जनकस्य मृत्युः ॥१४॥

Stoka 14. When the Sun occupying a Kendra or Trikona position is associated there with 6, 5, 7 or 8 benefic dots, the person born or his father will have his death in his 22nd, 35th, 30th or 36th year respectively.

शोध्यावश्चिष्ठदयमिन्दुयाते केन्द्रस्थिते सेन्दुश्चनीन्दुश्चनी ।
भानौ दशाच्छदांत्स्परतः समृद्धौ तावसा राज्यथियमाहुरार्थाः ॥

Stoka 15. If, at a person's birth, the Sun occupying a Kendra position in conjunction with the Moon, Saturn and Mercury should have in that position 2 net benefic dots after the necessary reductions are made, (त्रिकोणसोधना & एकादशित्रियसोधना - Trikonasodhana & Eakadi-patya-sodhana), the father of the person, say the wise astrologers, will have a lease of abundant administrative power setting in after the completion of the first ten years (of the person born).

॥चन्द्रफलम् ॥

शून्यामारं तरणिश्चिनोरएवर्गे तदीयं
मारं रात्रिं सकलशुभदे कर्मणि त्याज्यमाहुः ।
यद्यमालसं शुद्धिनि चहुमे सैकलोकाशिविन्दी
सासुविश्चरदि भरणं द्विविस्तेऽनियते च ॥ १६ ॥

Stoka 16. If, in the Ashtakavarga—whether of the Sun or of the Moon—there be a house void of benefic dots, the (solar) month corresponding thereto and the sign itself are to be avoided for the purpose of every auspicious undertaking in the person's life. If the Moon occupying the Lagna be associated with 1, 2 or 3

benefic dots, the person born will⁴ suffer from disease and debility. If the Moon in the above position be also in conjunction with 2 or 3 planets, the person will meet with his death in his 37th year.

NOTES

Parasara adds

नन्द्राचतुर्थे यातुः प्रासाद्यामचिन्तनम् ।
नन्द्राष्टरं शूङ्यं च शून्यरात्रिगते विधी ॥
तत्तदात्रे परित्यन्य शुभकर्मणि कारयेत् ।
नन्द्रात्मेशनस्तप्रितयेतु विग्रहतः ॥
आयात्मानिदुःखानि लग्ने नात्र संशयः ।
नन्द्रात्मुखहलातिपृष्ठं पर्वयेव्वर्णं पूर्वम् ॥
शेषसं च शत्रौ याते गात्रानि विनिर्दितोत् ।
तत्त्रिकोणेतु वा केनिद्वाऽठिदेतु चक्रयेत् ॥
नन्द्रात्मगत्त्वाभ्याम भीमे वा मात्करान्मये ।
दद्यते वा तयोः स्यात् पूर्वेति कालसंपत्ते ॥
तदभावे स्वयं शूलुद्देशान्तरगतिथ वा ।
नन्द्रात्मुखेष्ट्रे रात्रेत्यित्येति दिवरापिणे ॥
मात्रा विवेगमस्तीति निर्दिष्येत्यमतः विदुः ।
वितुर्वा मातृगिन्ताया मात्करादीन् प्रहृष्येत् ॥

केन्द्रप्रिकोणायगते शशांके नीनारिगे इदिकलाविहिते ।

चिन्दुद्विके वा यदि स विपिन्दी तद्वावनामां कपथन्ति तत्त्वाः १७

Sloka 17. When the Moon occupying a Kendra, Trikona or the 11th bhava is also in its depression or inimical sign and is not waxing and when the benefic dots associated with the bhava occupied by the Moon happen to be 2 or 3, the bhava in question, say the astrologers acquainted with the subject, is extinct.

येदादिविन्दुयुवकोणचतुष्ये वा
लाभे पिष्ठी चलयुते चादि भावहृदिः ।
विन्दुएके शशिनि केन्द्रभवे तु लाभा
विद्यायग्नोधनप्रबला नरेन्द्राः ॥ १८ ॥

Stoka 18. If the Moon possessed of strength be in a Trikona, Kendra, or the 11th bhava and if the number of benefic dots in the bhava in question be 4 or more than 4, the bhava becomes advanced. If the Moon in a Kendra position becomes associated with 8 benefic dots, the persons born under this yoga will be eminent for their learning, fame, wealth and strength and will become masters of men.

॥ कुजफलम् ॥
सोचस्तके शुरुसुखोदयमानश्वाते
विन्दुएके च यदि कोटिघनप्रभुः स्यात् ।
चापाजसिंहमृगकीडपिलघरसंस्थे
भौमे चतुष्यकलोपगते च राजा ॥ १९ ॥

Stoka 19. When Mars in exaltation or in चक्रेष्ट (Swakshetra) occupies the 9th, the 4th, the 1st or the 10th bhava, and is associated with 8 benefic dots, the person born will be lord of wealth to be counted by the million. If Dhanus, Meshā, Simha, Makara or Vrischika be the rising sign, and Mars occupy it and be associated with 4 benefic dots, the person born will be a king.

NOTES.

Parasara adds

भौमाष्टस्त्री संचिन्त्य आतुविक्रमपैर्यकम् ।

भौमस्त्यक्तस्त्री सहनो राशिर्भौत्यूहं स्वतम् ॥

त्रिकोणशोषने कृत्वा भूयस्यो यत्र रेखिकाः ।
 तत्र भूमि च भार्या च बने गेहं विनिन्तयेत् ॥
 वैपरीते तु तवेव व्यवहानि विनिर्दिशेत् ।
 पृक्षाधिपत्ये संशोष्य फले यत्र न लभ्यते ॥
 तत्र भूम्यादिनाशः स्वादेष्यादः प्रभापते ।
 फलानि यत्र भूर्यांसि सर्वस्यलाभ तत्र च ॥
 धौमो वलनिहीनधेशीर्षायुधातिको मवेत् ।
 फलानि यत्र क्षीयन्ते तत्र भूर्यीतराः स्मृताः ॥
 गद्वाशिफलसंल्येन वर्षयेन्द्रोऽप्य पूर्वकत् ।
 शेषपृष्ठं गन्ति याते शारुहानि विनिर्दिशेत् ॥

Also

भौमात्रं ततुपः कुमात्तकुल्यं गोमे फलानां तपा
 ततुल्यं शत्रीह कष्टमनिशो शशानडोत्यं मयम् ।
 मन्त्याद्वारामगोः फलेष्यकमिते सीम्योनिपते शशी-
 मन्त्रारैवयमितं फलसतिपवे रात्रोः मुखानां सतिः ॥

विन्दष्टके धरणिजेऽग्निलघुधिरीयो
 मानेऽप्यथा तनुगते च महीपतिः साद् ।
 जातोऽवनीशुकुलजो यदि देशनाथः
 स्वेवस्वरादिसहिते गृष्णकवर्ती ॥ २० ॥

Stoka 20. If Mars be associated with 8 benefic dots the person born will become a petty prince; if the above be in the 10th or in the 1st bhava, the person born will be a king. If he be already a scion of a royal family, he will become lord of the whole country. If Mars be in exaltation or in स्वरेत्र (Swakshetra) in addition to the above, the person born will be an emperor.

॥ बुधफलम् ॥

केन्द्रग्रिकोणे वसुचिन्दुके हे जातीयविद्याधिकभोगशाली ।
स्वोचार्दैकरद्वितयग्रिपिन्दौ तद्रावद्वदिर्ण च मावहानिः ॥२१॥

Sloka 21. When Mercury in a Kendra or Trikona becomes associated with 8 benefic dots, the person born will be pre-eminent in the learning peculiar to his caste and will have great enjoyment. If Mercury in exaltation be associated with but one, two or three benefic dots, the bhava occupied by the planet is advanced and not impaired.

NOTES.

qf. Paramara,

दुष्पत्तये कुटुम्बे च भनपुत्रादिमातृलाः ।

तत्पञ्चमे भन्नविचालिपिशुद्धादि विन्तयत् ॥

दुष्पाष्टवर्गे तंशोभ्य शेगरादिगते शानैः ।

मन्मुमिपविनारादीहमते नात संशयः ॥

विन्द्राधिकर्य पचदागारमासे विद्यारम्भः सर्वविद्याकरः चात् ।

गोचारिण इसा चत्यालयस्य भन्दे वन्धुवातिसंपदिनाशः ॥ २२ ॥

Sloka 22. Find in which house there is the greatest number of benefic dots in the Ashtakavarga of Mercury. In the month corresponding to that house the commencement of any serious study will culminate in the acquisition of every branch of learning. Mark the house which is void of benefic dots in the Ashtakavarga of Mercury; when Saturn passes through that house in the course of its progress through its orbit, some बांधु (Baudhu) or जन्ति (Jnati, a near paternal relation) will die; some benefit or advantage enjoyed till then will be lost.

॥ गुरुफलम् ॥

जीवाष्टवर्गाधिकविन्दूराशी लग्ने निषेकः गुरुते सुतार्थम् ।
तद्राशिदिग्मागगृहस्थितानि गोविज्ञयानानि चहृनि च स्युः ॥ २३ ॥

Stotra 23. Note the house that has the greatest number of benefic dots, in the Ashtakavarga of Jupiter. In the lagna corresponding to the house found, impregnation will answer its purpose resulting in an offspring. Cattle, wealth and vehicles located in the direction indicated by the sign in question will begin to multiply.

NOTES.

Parashara adds

गीवाष्टवर्गपतो इति षुव्रष्टिवतादिकाम् ।

गुरोराष्ट्रलग्नेषु स्तानादपि कल्पयेत् ॥

गुह्यतिथस्तुतस्यानि गायत्र निषेके फलम् ।

Balabhadra reads दुर्भाग्यानि instead of गुह्यतिथे.

शत्रुनीचमद्दं त्वस्त्वा तारन्तश्च सुताः स्फुताः ॥

also इष्टभद्र

गुह्यतिथस्तुतस्यानि यदि स्यात्विगुणं तदा ।

स्वर्णसूलविकोणे वा यदि ख्वाद्विगुणे तदा ॥

शुभदृष्टे च तत्रैव गुह्यः स्यात्कर्मिनादपि ।

यापदोगर्द्विनागात्र तास्त्वा गुरुता स्ताः ॥

यास्त्वा शुभमागात्र तास्त्वात्प्रकाश तत्प्राप्तः ।

गुरोराष्ट्रलग्नेषु सुतस्त्री विके फलम् ॥

ग्रह्यालपत्रयः स स्यादेषात्र प्रवापने ।

संज्ञ्यन्तर्स्तुत्यात्र च तस्मीश्याम्बलात्र पूर्वः ।

सुतभेदावर्गीय गमानामधि कर्त्तव्येत् ॥

गुरोराष्ट्रलग्नेषु शोऽन्नं गेयकस्यानि च ।

कूराप्रितकले त्यक्तवा शोपाख्यसात्मनः स्मृतः ॥
 व्ययार्थसुतंस्त्वैष्य पर्षिः खात् क्षीणविततिः ।
 गुरोरष्टक्त्वेषु मुत्तरात्मिक्यं सम्भू ॥
 अल्पात्मजः स विजेयो गुरी पश्चमगेऽपि वा ।
 तदीशयोगदेष्वा तदा पुत्रान् समादिशेत् ॥
 पौर्णिम्बकरैर्य वस्त्रगेत्कालवित्तमः ।
 चहुत्सणसेयोगे तदा तस्मिन् समादिशेत् ॥
 जीवाद्यर्गलघुविन्दुगृहोपपाते
 आनौ कृतालिलशुभ्रानि विनाशितानि ।
 पञ्चादिविन्दुकरिपुल्यपरन्द्रगोचरे
 जातविरापुरविवितजितारिकः स्तात् ॥ २४ ॥

Sloka 24. If, at a person's birth, the Sun occupies a house which in the Ashtakavarga of Jupiter gets the least number of benefic dots, the person born will be luckless in that every undertaking for his benefit will fail. If Jupiter occupying the 6th, the 12th or the 8th bhava be associated with 5 or more benefic dots, the person born will be long-lived, very opulent and victorious over his enemies.

सोचेऽयवा निजगृहे पसुपिन्दुशुक्ते
 केन्द्रस्थिते सुरसुरी शुक्रमावगे वा ।
 नीचारिमागमपहाय विष्वदाशी
 जातः खकीपयक्षरा धृथिचीपतिः स्तात् ॥ २५ ॥

Sloka 25. If Jupiter, whether in exaltation, in खकीपय (Swakshetra), in a Kendra, in the 9th bhava or in a portion of some राशि (Rasi) unconnected with the planet's depression or inimical house and not in eclipsing proximity to the Sun—if Jupiter in any one of the

positions above named be associated with 8 benefic dots, the person born will become a king by virtue of his own fame and glory.

यदा महीदेवकुलप्रजातास्तदीययोगे नरपालतुर्याः ।

कृतातिपुण्यप्रभवप्रसिद्धुद्विग्रतापादिगुणाभिरामाः ॥ २६ ॥

Sloka 26. When persons of Brahmanical extraction come under such a yoga of Jupiter as has been described in the preceding sloka, they become lords of great beneficence equal in status to kings and admired for their conspicuous intelligence, energy and other great qualities.

सप्तसप्तविन्दी सह (शशि) लक्ष्मणे जीवे पशुस्त्रीघनपुत्रवन्तः ।

पद्मविन्दुके वाहनविचवन्तः सप्तविन्दी जयशीलयन्तः ॥ २७ ॥

Sloka 27. If Jupiter in conjunction with the Moon becomes associated with 7 benefic dots in the positions referred to in sloka 25, the persons born under the yoga will have women, wealth and sons in abundance; if with 6 benefic dots, the persons concerned will have much wealth and many vehicles; if with 5 benefic dots, they will have victory and virtue.

॥ शुक्रफलम् ॥

साष्टविन्दुफलकोणकेन्द्रगे मार्गे तु चलवाहनाधिषः ।

आपुरन्तमविनाशभोगवान् विचरत्विशुरद्विविन्दुके ॥ २८ ॥

Sloka 28. When Venus occupying a Trikona or Kendra position is associated with 8 benefic dots, the person born will be at the head of an army and transport animals; if Venus in the above position be associated with 7 benefic dots, the person born will be lord of

wealth and precious stones and have unfailing enjoyment up to the end of his life.

NOTES.

Patasara adds

भूगोरुषागर्भं च निश्चयाकावश्यकारिषु ।
 विकोणशोधनं कृत्वा प्रधादेकाधिपत्यताम् ॥
 येनु येनु फलानि स्युर्भूपांसि विठ्ठ तत्र तु ।
 मूर्मि कल्पत्रं वित्तं च तदेते निर्दिशेन्दृष्टाम् ॥
 शुक्राजामित्रतो लच्छदरिशान्तिक्षिप्तमवा ।
 द्वाराधिपस्त्यतं क्षेत्रं दारानन्मर्क्षं विदुः ॥
 सप्तोद्यनीयराशी या कैविदिव्यमिति तद्विदः ।
 सप्तांशक्तिकोणं या भार्याया नन्म संभवत् ॥
 लज्जन्दोषार्थाद्य जन्म वदन्ति शूनिसचमाः ।
 उक्तप्रकारमार्गेण भार्याया नन्मलभमम् ॥
 वयोः समागमसंहं च कल्पयेत्तत्र शुद्धिमान् ।
 स्वसेव्यत्वोद्यो नापि शापितर्क्षमतोऽपि या ॥
 स्वपित्रांशगतो वावि वक्तव्यं द्वारलक्षणम् ।
 शुक्रनामित्रतो लच्छदिक्षोणादेतदिक् लियः ॥
 मोक्षराशिर्यदा दारा नन्मर्सि संततिलदा ।
 अनुच्चराशिर्नन्मर्क्षमति चित्तालिं संततिः ॥
 भूगुर्दरिशायुक्तद्ये फलयेस्यालियो विदुः ।
 क्षेत्रश्वीमहर्णं साम्यं नृपस्त्र द्विगुणं चथा ॥
 मन्दादो मन्दसंयुक्ते मन्दक्षेत्रेऽप्यता भूमी ।
 नीनांसो पापंयुक्ते नीनश्वीमोगमिन्द्रिति ॥
 मेदिनीतनगमोगनियस्ती मेदिनीमनसदान्तयुक्तः ।
 मद्वलेक्षणयुक्तः सित्तलादाऽन्यं नृन्दूपराहनारतः ॥
 भौमांशक्तगते शुक्रे नीनसेवयत्तंडपि या ।

भौमेन शुतवेद्य परव्यीनोगमिष्ठति ॥

- दारागारे मन्दभासे कुञ्जाशे मन्दाशास्यां वीक्षिते यस्य पुंसः ।
- स्पात्तद्वारा जारिणी चेनला वा वेश्या द्वासी स्वामिसंतोषनिधी ॥
- जामित्रे मन्दभौमाशे तदीशे मन्दभौमागो ।
- वेश्या वा जारिणी यामि तस्य भार्या न संशयः ॥
- पापारुदाशमे चन्द्रे जामित्रं व्यग्रेऽपि ना ।
- पापग्रहान्विते शुक्रे छीहेतोः शुचापावहेत् ॥
- शुक्रांशकसमाना यी चर्णरूपगुणान्विता ।
- घटेक्षशाङ्कतुलवा वा दरिद्रस्य शुणान्विता ॥
- सपापधागो विवौ व्ययेद्भालयेऽपि चेत् ।
- सपारमार्मेऽहनानिवित्तः शुचो ५८८ ।
- सिनाशकपथाणिदाः खियो भवन्ति सदूगाः
- भवेवरहाशात्तिरिताः स्वनाथतुल्यसदूगाः ॥
- शुक्रान्मन्दे त्रिकोणस्थे नेह नीवै मुखप्रदम् ।
- लेपां बलाबलवेन भार्यामा लक्षणं नदेत् ।
- षष्ठमादिकले हात्वा निर्विशेष्युक्तगर्तः ॥
- नीचास्तरिः कलिधनोपयते हु करच्ये
- पूर्वोदितादितिष्योगचिनाशनं स्वात् ।
- शुक्राल्पचिन्दुपुष्पमन्दिरदित्यमागे
- स्त्रीवश्यहेतुशयनीयगृहं प्रशस्ताम् ॥ २९ ॥

Sloka 29. But if Venus be in depression or occupy the 7th, the 12th or the 8th bhava, the aforesaid राजयोग (Rajayoga) will be destroyed; in the direction indicated by the house with the least number of benefic dots in the शुक्रशत्कावर्ग (Sukrashtakavarga), it is best to have the chamber which is to contain the bed by means whereof women are to be won and kept in willing bondage.

शनिफलम्

कोणस्य शून्यवररात्रिगते तु मन्दे
जातस्य सृत्युफलमाशु घनक्षयो चा ।
एकद्विलोकयुगविन्दुसुते च केन्द्रे
मुक्तः स्तुद्वयवने रविजेऽवंपमायुः ॥ ३० ॥

Stoka 30. If in the अष्टकवर्ग (Ashtakavarga) of Saturn, there be a sign thoroughly void of benefic dots, the person born will meet with death or sustain loss of wealth when the planet passes through the sign in question; if the planet occupying a Kendra be associated with one, two, three or four benefic dots and if the Kendra be the planet's exaltation sign, any child delivered from the womb at such a time will be short-lived.

Notes.

Parasara adds

शनिवरस्थितवस्थानादपि शूतिहृष्टते ।
शनेद्वकार्ये न स्वासाधुप्यं विनिर्दिशेत् ॥
द्वादशभूतिपन्द्राभ्यं पञ्चान्ये रथ कारयेत् ।
द्वादिकलातुल्यान्दे व्याप्तिरेते समादिशेत् ॥
मन्दादिवस्य गिन्तं करान्ये रथ संयुतयः ।
मन्दादिकलातुल्यान्दे व्याप्तिः तथा समादिशेत् ॥
तपोर्यागसमान्दे तु शून्ययोगः ग्रन्तते ।
रात्र्यादिगुणं कुत्वा रिष्टं संस्थाप्य यजतः ॥
भाष्मस्पष्टिरूप्या समविश्विपानितप् ।
शातादूर्ध्वं तु तटिष्ठन्ते शातमेव त्यजेदनः ॥
आयुःगिर्णं तु नानीयात् प्राप्तहेत्वा त्वं वस्त्रयेत् ।
विकोणीवरपित्तसंयोगने विरक्तय च ॥

विष्णुं संस्थाप्य गुणयेहप्रादृष्टमग्नेः फलैः ।
 सप्तविंशतिहृष्टेष्व मृत्युकालं वदेहुचः ॥
 समूलाद्यकर्मे च यत्र नास्ति फलं गृहे ।
 तत्र नास्ति फलं तस्य यदा याति शनैश्चरः ॥
 तद्गृहे रविगन्धौ चेत् दशाङ्गिद्रे मृत्यि वदेत् ।
 दर्शाङ्गिदसमायोगे सूर्यगुरेन न संशयः ॥
 मन्दाद्यकर्मराशीनां हीनराशौ क्षयो भवेत् ।
 तद्गृहे भास्करे मन्दे तस्मिन् काले मृत्यि वदेत् ॥
 मन्दाद्यकर्मादय रिष्योगे दूषणे वर्णाणि विसारयन्ति ।
 पूर्वोक्तसंशोधनतो हि शुद्धं विष्णुं सुखीमानितिविलेप्यकृस्यत् ॥
 कलात् मन्दान्तमप्योक्तानामैक्यं शनैर्लभमुपान्त्यमैत् ।
 तथोगद्युलये शारदीह कले व्याप्ति मृत्यि वा परदेशायानम् ॥
 अनशयं तत्प्रतिकृत्यजर्वं तथोगयोगाद्यमेति कृष्णम् ।
 सामर्थ्यहीनप्रहपाककाले प्राप्ते तदा निश्चयतो मृतिः स्वात् ॥

 पद्मशब्दिन्दुसदिते रात्रुमे चलात्ये
 जन्मादिदुःखनिपुलं भननाशमेति ।
 मन्दे शरादिकलनीचसप्तमभावे
 जातयिराखुरविशोभनवर्गकेन्द्रौ ॥ ३१ ॥

Sloka 31. When Saturn with abundant strength occupies the 1st bhava and is associated with 6 or 5 benefic dots, the person born will sustain loss of wealth accompanied by much suffering from his very birth. If the planet in depression or in an inimical house be associated with 5 or more benefic dots and if the Moon occupies an auspicious Varga, the person will have long life.

मूढारिनीचगृहे शरवेदविन्दौ
 दास्युद्युविचासहितास्तनये चनुसे ।
 सौरेऽष्टविन्दुगणिते पुरमन्त्रतन्त्र-
 ग्रामाधिपास्तु गिरिचिन्दुगृहे धनाळ्यः ॥ ३२ ॥

Stoka 32. When Saturn occupying the 5th or the 1st bhava is in an eclipsed state or in the house of an enemy or in depression and is associated with 5 or 4 benefic dots, the persons born under the above yoga will be possessed of female slaves, camels and property. If Saturn in the same position be associated with 8 benefic dots, the persons born will be lords of townships, possessed of administrative machinery characteristic of cities; if the number of benefic dots be 7, the persons affected by the yoga will possess abundant wealth.

॥ प्रस्ताराष्टकवर्गः ॥

आलिङ्ग चक्रं नवपूर्वरेखा याम्योचरस्या दद्य च विरेखाः ।
 प्रस्तारकं पृष्ठवतिप्रकोप्तुं पद्मप्रस्तकवर्गं स्यात् ॥ ३३ ॥

Stoka 33. If you draw up a diagram consisting of 9 parallel lines at equal intervals from East to West crossed by 13 parallel lines from North to South with the same intermediate space as before, there will arise a table containing 96 squares in 8 rows comprising the results of each of the several Ashtakavargas.

होराशुश्रीयोधनशुक्रसूर्यभीमामरेन्द्राच्चितमानुपुत्राः ।
 याम्यादिपलचन्यप्रस्तकरायुनाथाः क्रमेण तद्विन्दुफलप्रदाः स्युः ॥

Stoka 34. The Lagna, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn are the lords of the divisions indicated in the 8 rows extending from South

to North of each sign and yield, every one of them, the benefic dots appearing in the 12 houses of its row.

NOTES.

Note that the planets here have been mentioned in the order of their orbits round the Zodiac.

Let us now draw the प्रस्तराशतका वर्ग (Prastharashatka Varga) Table and set therein the benefic dots for the Sun's Ashtakavarga in the sample horoscope referred to in page 657 supra.

The 48 benefic dots will be distributed as shown below :

There are three benefic dots in Mesha, and it will be seen that these have been contributed by the Sun, Mercury and the Lagna. While the other five planets have each contributed a malefic one.

When the Sun transits through the sign Mesha, he will give benefic results only during three periods viz., the 4th, the 6th and the 8th portions, that is when he is passing from (1) $11\frac{1}{2}^{\circ}$ to 15° (2) $18\frac{1}{2}^{\circ}$ to $22\frac{1}{2}^{\circ}$ and (3) $26\frac{1}{2}^{\circ}$ to 30° of that sign; the remaining five periods will prove malefic. Similarly is the case of the rest.

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c). कन्दीरिंगं

विन्दौ द्विते तत्कालसिद्धिकालनिर्णयाय प्रहितेऽष्टुकर्गे ।
भात्यदृष्टा तत्र विमन्य कक्षाक्षेण तेषां फलमाहूरन्त्ये ॥
राश्यद्वापागप्रवप्तीशकाले शानेद्वितीये तु शुरुः फलाय ।
कर्त्ताक्षेत्रेनमिहन्त्यापागकाले विलासं फलदं मदिष्टम् ॥
सर्वप्रहाणां प्रहितेऽष्टुकर्गे तत्कालराशिहितविन्दुयोगे ।
अष्टालिंसेत्यापि रुदिन्द्वशेष्यम् तद्दूरे छयसर्वं कर्मण ॥

सविन्दुगः सर्वफलप्रदः स्यादविन्दुको पद्धफलप्रदाता ।

अरातिनीचास्तयतो नभोगः सविन्दुकोऽपि प्रविलापकर्ता ॥ ३५ ॥

Stoka 35. If a planet be associated with benefic dots, it produces its full beneficial effect; if it be not connected with benefic spots, there is no beneficial effect produced; a planet in its depression or inimical sign or in an eclipsed state causes sorrow even if it be associated with benefic dots.

॥ त्रिकोणशोधना ॥

पञ्चप्राचीरालिंसेष्टाणसंख्यास्तिर्यग्रेता वर्जितान्त्यशतुष्काः ।

प्रागात्रीयद्वादश्यज्योमयासा ज्योतिषकस्यामिनस्त्यराधाः ॥ ३६ ॥

Stoka 36. Draw five parallel straight lines at equal intervals from East to West; and across these lines draw five others with the same intermediate space, in such a manner that the four inner squares (out of the 16 resulting ones) should appear omitted. You have in the diagram the 12 celestial signs that rule over the East and [other] quarters and are the owners (jointly) of the starry zodiac.

अबहरितुरगाद्वैरुद्यकन्यासुगासै-
कुंगभट्टपदलमैः_कैफिकीटावसानैः ।

दिनकरसुखवर्गे तत्त्विकोणोपयाता
लघुतरसमशून्या विन्दवः शोधिताः स्पुः ॥ ३७ ॥

Stoka 37. In the Ashtakavarga of any one of the Sun and other planets, take the signs by the triangular groups (1) Mesha, Simha, Dhanus (2) Vrishabha, Kanya, Makara (3) Mithuna, Tula, Kumbha (4) Kataka, Vrischika, Meena; and examine the benefic dots in the 3 signs composing any group. If in any one sign of a group, the number of benefic dots be less than that in each of the remaining two, or equal to that in each of the other two, or be zero, the same will have to be subtracted from the number of benefic dots in each of the three signs of the group chosen.

त्रिकोणमावेषु पदद्वयविन्दुक्तस्तदीपयविन्दु भवतस्तु ताषुभी ।
न विन्दुको यस्तु न शोधितेतरी समानसंख्या यदि सर्वसुत्सुजैत् ॥

Stoka 38. If a sign in a triangular group has the least number of benefic dots, the other two signs must have their benefic dots altered into this least number. If a sign have no benefic dots, the remaining signs of the same group will keep their figures unaltered. If all the signs of a triangular group have the same number of benefic dots, they must all be removed (*i.e.* replaced by zeros)

NOTES.

cf. पठाशर

त्रिकोणेषु च यत्यूने तत्त्वल्यं विषु शोधयेत् ।

एकसिन् भवने शून्ये तत्त्विकोणं न शोधयेत् ॥

समत्वे सर्वगोहेषु सर्वं संसोधयेत्तदा ।

To this मालोबद adds in his कल्पदीपिका

भवनद्वयशून्ये हु शोधयेद्वयमन्दितम् ॥

The two slokas represent the opposite views of two distinct schools. The conflicting views rest on two distinct interpretations put upon the sloka enunciating the rule for त्रिकोणसूखना (Trikona-sodhana). "विनीयेत् च पद्मपूर्वं ततु च लिप्य लोपयेत्" which when translated will stand thus:—When one of three triangular houses contains the least number of benefic dots the same is to be subtracted from the figure in each of the triangular group. This rendering is not accepted by some who maintain that "लिप्य लिप्य लोपयेत्" means that the figures in the three signs of a triangular group are to be altered so as to equal the least number. The latter view is advanced by दत्तपद (Dattapadra) and appears to be current in Southern India.

For the example referred to in sloka 34 above, the subjoined charts show the Suryashtakavarga figures before and after Trikona reduction:

5	3	7	2
5	Ashtakavarga of the Sun. 46.	2	
2		7	
4	5	3	3

2	3	2	2
2			2
2			3
3	2	2	2

॥ एकाधिपत्यशोधना ॥

यष्ठीर्यं कठकमं च विना शुचादि-
कावासराश्चियुग्मोपगविन्दुसंरूप्याः ।

तत्त्वाद्यशून्यशिप्तमाग्रहसप्रहात्या-

स्त्वेकाधिपत्यपरिशोधितशेषिताः स्युः ॥ ३९ ॥

Sloka 39. Leave out the signs Simha and Kataka. The figures in the five pairs of the remaining signs belonging to the five planets reckoned from Mars,

whether alike or unlike, represented by zero, associated with planets or not associated with them, have to be subjected to the process of the reduction styled एकाधिपत्यसोधना (Ekadhipatyasodhana), and their net value obtained.

c.f. परावार

एवं विकोणं संशोध्य पश्चादेकाविपत्यता ।
 क्षेत्रद्वयं फलानि स्थुतवता संशोधयेद्वयः ॥
 दीर्घेन सह चान्यसिन् शोधयेद्वयनिते ।
 अथयुक्ते फले हीने ग्रहामात्रे फलाविके ॥
 अनेन सह चान्यसिन् शोधयेद्वयनिते ।
 फलाविके यदैर्हुके चान्यसिन् सर्वगुत्सनेत् ॥
 उपर्योर्ध्वसंयुक्ते न संशोध्यः कदाचन ।
 उपर्योर्ध्वहीनाप्यते सप्तत्वं सर्वतः स्वनेत् ॥
 सग्रहाप्रवृत्तुरूपतात् सर्वं संशोध्यमग्रहात् ।
 कुलीरतिरूपो राशयोः एषकु क्षेत्रं एषकु फलम् ॥

राशिद्वयं सम्बन्धरं न शोधयेदेकं द्वयोः शून्यममप्यशोधयेत् ।

फलाविके खेत्रयुक्ते परं स्वनेत् तुल्या नभोगद्वितयं परित्यजेत् ४०

Stoka 40. If the two Rasis having a common Lord be both occupied by planets, no reduction need be made. If one of the two Rasis (whether occupied or unoccupied) have no benefic dots, then also there is no reduction. If one of the two Rasis be occupied and contain more benefic dots than the other, remove the figure in the latter. If both the Rasis be unoccupied and have the same number of benefic dots, remove both.

सखेचराखेचराधिन्दुसाम्प्ये लिङ्गोपयोद्ध्रापिन्दुत्तम्याभ् ।

विखेटराशिद्वयधिन्द्वो ये न्यूनाधिका न्यूनसमा विधेयाः ४१

Stoka 41. When one of the two Rasis is occupied

by a planet and the other not, and both have the same number of benefic dots, remove the figure in the unoccupied Rasi. If both the Rasis be unoccupied and have an unequal number of benefic dots, the greater figure is to be replaced by the less.

खेटोपयाते लघुविन्दुराशी वशल्यमायान्ति तदन्यसंख्याः ।

पूर्वं प्रिकोणं परिशोध्य पश्चादेकाधिपत्यस्य ततः प्रकल्प्याः ॥ ४२ ॥

Stoka 42. When only one of the two Rasis with a common lord is occupied by a planet and has a smaller number of benefic dots than the unoccupied Rasi, the figure in the latter is to be made equal to the former. The *Trikona* reduction is to be made first of all; the net figures are then to be subjected to the *Ekadhipatya* reduction.

ओध्यावशिष्टानि गुणीकृतानि भेषादिमानैरुणकं दि भानाम् ।

चर्पादिकाते शुणिताः स्वमनैरेषां ग्रहाणां गुणकं चदन्ति ॥ ४३ ॥

Stoka 43. The net figures after the two reductions in the several signs are to be multiplied each into its *Rasimana* (*Rasimana*), i.e. Rasi factor; and the products made into a total is called *Rasigunaka* (Rasigunaka) i.e. the sum of the Rasi-products. The net figures associated with the Sun and other planets in the several signs are to be multiplied each into its appropriate planetary factor or *Grahanama* (*Grahanama*). The total of these products is called *Grahangunaka* (Grahangunaka), i.e. total of Graha products.

शैलाद्यावसुसागराम्बवरवरैः शैलाहिगोसायकैः-

रीढाद्याद्यभित्र राजिगुणकैर्भेषादिमानां क्रमात् ।

चाणैः पञ्चमिरष्टकैः शरनमः शैलेषुभिर्भास्तकरा-

देवं व्योमतलाधिपत्यस्यगुणकैराद्युविष्ठानोदितैः ॥ ४४ ॥

तद्राशिखेटगुणकैव्यफलानि हृत्वा
 त्रिशन्दिरन्दचयमासदिनादिकाः स्युः ।
 तदुदादशाधिकसमा यदि राशिमान्-
 राहृत्वं तत्समतयाऽनुहरेतदायुः ॥ ४५ ॥

Slakas 44 & 45. Ascertain the sum-total of the Rasi products obtained by multiplying the figures in the several signs from Mesha onwards by their appropriate Rasi-multipliers. These for the 12 signs from Mesha onwards are 7, 10, 8, 4, 10, 5, 7, 8, 9, 5, 11 and 12. Ascertain also the sum-total of the Graha products obtained by multiplying the figures in the signs occupied by the several planets into their appropriate Graha multipliers. These for the 7 Grahas from the Sun onwards are 5, 5, 8, 5, 10, 7 and 5. Add the aggregate of Rasi products to the aggregate of Graha products. Divide the grand total by 30. If the quotient should exceed 12 years, divide it by 13 and what is left exhibits the Ayus or period of life given by the planet.

NOTES-

c/. परागर

शोध्याक्षंपं संस्याप्य राशिमानेन वर्द्धयेत् ।
 ग्रहगुच्छेऽपि तद्राशी ग्रहमानेन वर्द्धयेत् ॥
 गोत्सिही दशगुणितो वरुभिर्मिथुनालिनी ।
 वर्णिगोपी तु मुनिमि कन्यकामक्ती शौरीः ॥
 शोपाः स्वमानगुणिता राशिमाना इमे क्रमात् ॥
 जीवारशुक्रमीस्यान् दशग्रहगुणीन्द्रियैः क्रमात्तुणकाः ।
 पुष्टख संरुपा जेपाणां ग्रहगुणैर्मुण्येत् पृथक् पृथक् कार्याः ॥
 निशिङ्गाष्टकर्ता तु राशित्वके त्रू पूर्ववत् ।

विकोणीकपशुद्धि च लक्ष्या तु गुणयेत्पूर्णः ॥
सत्यनिहसकमन्दाद्याः कमाद्विवाटवर्गाः ॥

2	2	0	2	24	14	0	16
2	Sun's A. V. After Ekadhipatya reduction Slokas 39-42	2	2	22	Sun's A. V. After Rasi- Gunakara (Sl. 44-45.) Rasi Gunaka = 162.	8	
0			3	0	Rasi Gunaka = 162.	30	
2	2	2	0	18	16	14	0

Similarly the Graha Gunaka will be 90, [composed of 10+14 for Mercury and Venus in Mithuna, 10 for the Sun in Kataka, 20 for Jupiter in Tula, 16 for Mars in Vrischika, 10 for Saturn in Kumbha and 10 for the Moon in Meena.]

The sum of Rasi Gunaka and Graha Gunaka is 162+90 or 252.

The Ayus contributed by the Sun is $\frac{252}{27}$ or 8 $\frac{1}{3}$ years. Similarly for the other planets.

But both बलभद्र (Balabhadra) and मन्थरेश (Manthreswara) prescribe a method different from this for calculating the निष्ठाद्वाक्षर्णितद्वयं (Bhinnashikshavatgayauryabaya).

एवं गुणित्वा संयोग्य सप्तमिर्गुणयेत् पूनः ।

सप्तविशितिद्वाक्षर्णितद्वयप्रयत्नमन्ति च ॥

द्वादशाद्वृणविलुप्त्यपासाद्वृष्टिकाः कमात् ।

सप्तविशितिर्पर्मिति मष्टद्वेत् शोषयेत्पूनः ॥

Multiply the sum total of the two products (viz., those for Rasi and Graha) by 7 and divide the product by 27. The quotient will be in years, months, etc. When the number of years thus obtained exceeds 27, subtract from it 27 or multiples of 27. The result will be the Ayus given by the planet when not liable to the reductions to be mentioned at the foot-note to the next sloka.

उच्चं गतस्य दिगुणं तदीयं नीचं गतस्यात्सर्वतस्य चार्द्यम् ।
अतोऽन्तराले त्यनुपातमायुरारस्य वके दिगुणीकृतं स्थाप्तं ॥ ४६ ॥

Stanza 46. If a planet be in its exaltation, double the number of years obtained for it by the Ashtakavarga process. If it be depressed or eclipsed, the number of years in its case is to be halved. Obtain by proportion the Ayus when the planet occupies an intermediate position. In the case of Mars when retrograde, the Ayus obtained is to be doubled.

NOTES

Compare what मन्त्रेश्वर & वल्लभद्र say on the subject :

अन्योन्यपर्द्धाणं ग्रहगुके तु कारयेत् ।
नीचेऽद्वैषसत्त्वगोऽन्यपर्द्धरणं तेषु कारयेत् ॥
शक्षुसेत्रविभागोत्ते दद्यपर्द्धरणं तथा ।
हरणं अंशोत्तमकेन्द्रोः पात्रंशयणाद्वि ॥
बहुत्ये हाणे भासे कारयेद्वलवत्तरम् ।
पश्चात्तान् सकलान् कृत्वा यंत्रादेन विवर्द्धितम् ॥
मात्रद्वाराच्च शुद्धागुरुम् ज्ञाति च संदर्शः ।
पूर्वतद्विनमासान्द्रं कृत्वा तस्य दशा चर्चते ॥
एवं प्रहाणां सर्वेषां दशां कुर्वन् पृष्ठः पृष्ठः ।
मद्यगेद्वामार्गः सर्वोपासुत्तमोत्तमः ॥

The Ayus obtained is to be halved when the planet yielding the Ayurdaya has another planet associated with it in the same bhava. The same reduction is to be made when a planet is depressed or obscured by the Sun's rays. If the planet occupy an inimical house or be in the visible hemisphere, the reduction is by $\frac{1}{4}$. When the Sun and the Moon being in the nodes suffer eclipse, the reduction is also by $\frac{1}{4}$. Where several reductions crop up, it will be enough if the greatest of them be made. The net years, months, &c. thus obtained is to be multiplied by 324 and divided

by 365. The life-period will be obtained in years (of 365 days) months, etc. In this way, ascertain severally the Dasa periods of all the planets. The Ashtakavarga process is the best of all.

मूलत्रिकोणनिजमित्रशुद्धोपगानां
तुङ्गादिवर्गशुभयोगनिरीधिवानाम् ।

उत्क्रमकारमणितामसमांयुरेव

पापारिचर्गसहितस्य विपातमायुः ॥ ४७ ॥

Stoka 47. In the case of planets that have attained their मूलत्रिकोण, स्वक्षेत्र (Moolatrikon), Swakshetra) or a friendly house or occupy such benefic vargas as their exaltation, and are in conjunction with benefic planets or are aspected by them, the Ayus is to be calculated in the manner prescribed above. When a planet is in the varga of a malefic or inimical planet the Ayus arrived at must undergo reduction.

रथिपुरुषत्वमीत्यर्थाद्यत्वायाः परमायुः शरदस्तु मानवानस्म् ।
सविलप्रसमाच केविदाहुर्पुरुषलात् सप्तष्टिति तुक्ष्यमायुः ॥ ४८ ॥

Stoka 48. The number of years representing the maximum period of life in the case of men is obtained by putting together the figures denoting the years given by the Sun and other planets. These latter, some say upon the authority of great teachers (like वृश्च-Parasara) should be supplemented by the number of years for the Lagna (deduced from the Lagna ashtakavarga) in order to get the Ayus conformably with the conditions of any horoscope that may be under examination.

NOTES

The following stolas from वृश्च (Parasara) give the details of the अष्टक्त्रि (Lagnashatakavarga).

अथ इयाने भास्यामि उत्तरं द्विनपुरुषः ।

अर्किन्दशुकगुच्छाः सौम्यदेवेन्यपार्वताः ॥
 हित्या सौम्यगुरु रोपाः सुहोन्यभूगुपूर्णनाः ।
 तथा नीवभूगुच्छां तुद्वौ सर्वे शुकं विना करते ॥
 नीव एकलत्या चूने मृतो सौम्यभूगु तथा ।
 चर्मे पुरुषितो सर्वे लो चाये शुकमन्तरा ॥
 सर्वेचन्द्री तथा रिंक स्थाने लग्नस्य कीर्तिम् ।

॥ लग्नरेखाचक्रम् ॥

LAGNAREKHA CHAKRAM.

आव	१	२	३	४	५	६	७	८	९	१०	११	१२
1				4								5
2						1						3
3			1									6
4					1							5
5						1						2
6		1										7
7									1			1
8						1						2
9							1					2
10	1											7
11		1										7
12			1									2

In the Lagna Ashtakavarga, the benefic places of the Lagna are the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Sun; the 3rd, 6th, 10th, 11th and 12th houses from the Moon; the 1st, 3rd, 6th, 10th and 11th houses from Mars; the 1st, 2nd, 4th, 6th,

8th, 10th and 11th houses from Mercury; the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses from Jupiter; the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th places from Venus; the 1st, 3rd, 4th, 6th, 10th and 11th places from Saturn; and lastly, the 3rd, 6th, 10th and 11th places from itself.

केन्द्रादन्यगते चन्द्रे सखेटे चाएवर्गबम् ।

आपुरेव नसःस्याने शुभपापमुतेऽथवा ॥ ४९ ॥

Sloka 49. When the Moon occupies any bhava other than a Kendra and is in conjunction with another planet, it is the Ashtakavartgayurdaya that should be calculated. The same Ayurdaya is appropriate when the 10th bhava is occupied by, benefic and malefic planets.

रूपादिस्तेष्ठिवराधियादाः स्यकीयवर्गोपगविन्दुसंख्या ॥ ५० ॥
वेदाएवर्गप्रिमवापुरदा भवन्ति सर्वे हरणकियाश्च ॥ ५० ॥

Sloka 50. The figures indicating benefic dots that appear in the signs occupied by the Sun and other planets in any Bhinnashtakavarga (Bhinnashtakavarga) when put together represent the number of years of Ayurdaya, arising from that Bhinnashtakavarga subject to the reductions mentioned already.

NOTES:-

The total of the net Ayurdayas in the 7 Bhinnashtakavargas is the length of life, according to the view expounded in this sloka.

॥ मन्दवैनाशिकनक्षत्राणि ॥

सच्चत्प्रस्त्रक्षयादपिन्दुसुगिर्तं ओष्ठप्रसिद्धिर्हृष्टं कल्पे

विश्वत्यासंहस्रमित्रं विहृतं उच्छ्रेयसारादानी ।

वानस्पतिवननी गद्येद्वरनो चन्द्रः शुरः स्त्री सर्वं

सर्वंत्या विलयं प्रयान्ति विपुलश्रीनामपदेतुष्य वा ॥ ५१ ॥

Slaka 51. In the Ashtakavarga of any planet, make the two reductions and multiply the total of the remaining benefic dots into the number of benefic dots (before reduction) in the particular bhava whereof the planet is करक (Karaka,) reckoned from the place occupied by the planet. Divide the product by 27 and ascertain the asterism corresponding to the remainder. When Saturn passes through this asterism, death will take place of the person indicated by the bhava and its करक (Karaka). If the Sun be the भवकरक (bhavakaraka), it is the father that will die; if the Moon, the mother; if Mars, a brother; if Mercury, a relation; if Jupiter, a son; if Venus, a wife; if Saturn, it is the owner of the horoscope that will die; if at the time mentioned, the persons named do not die, some others on a par with them will die or much wealth and prosperity will be lost.

NOTES.

Thus, in the example in p. 657, the 9th house counted from the Sun is Meena. The figure there in the Sun's Ashtakavarga is 5 (vide chāt in p. 686). The sum total of the benefic dots remaining after the two reductions is 19 (see p. 690). Multiplying 5 by 19 and dividing by 27 we get 14. The 14th star counted from Arwini is विश्र (Chittra). When Saturn passes through this asterism, we have to say that the father of the native or some others on a par with him may die or much wealth and prosperity may be lost.

॥ अथ समुदायाष्टवर्गः ॥

ततः संमालिङ्गय भगवेत्तर्चक्षं समस्तचिन्दुस्थितिराशिकोपुष् ।
रूपादिकानामजपूर्वकाणां विन्दुप्रगल्यानफलं चदामि ॥ ५२ ॥

Slaka 52. Draw up a diagram of the zodiac exhibiting in its several houses the aggregate benefic dots.

given by the Sun and other planets and arranged appropriately in Mesha and the other Rasis. I shall now proceed to treat of the effect upon each bhava of the benefic dots grouped in it.

NOTES.

The following 2 mnemonic stokes from (प्रतिक) Mauthreshwara's वृत्तिनिधि (Phaladeepika) give the aggregate of the benefic dots appearing in the 12 places with reference to the seven planets and the Inga in the several Ashtakavargas. The order of the planets is from the Sun onwards, and Lagna appears as the 8th;

The figures are indicated by the convention commonly called कातपयन्धिसंख्या (Katapayadhisankhya) given below: (1) कातपयन्धि (Kata-payadhi), (2) तदिनवा (Tadinava), (3) पांचिक (Panchika), (4) यज्ञशत (Yadyashtow)

"The figures in the 12 places, from the 'Sun' are respectively 3, 3, 3, 3, 2, 3, 4, 5, 3, 5, 7, 2; from the Moon, 2, 3, 5, 2, 2, 5, 3, 2, 2, 3, 7, 1; from Mars, 4, 5, 3, 5, 2, 3, 4, 4, 6, 7, 2; from Mercury 3, 1, 3, 2, 6, 6, 1, 2, 3, 5, 7, 3; from Jupiter, 2, 2, 1, 2, 3, 4, 2, 4, 2, 4, 7, 3; from Venus, 2, 3, 3, 3, 4, 4, 2, 3, 4, 5, 6, 3; from Saturn, 3, 2, 4, 4, 4, 3, 3, 4, 4, 4, 6, 1; from Lagna, 5, 3, 5, 5, 2, 5, 1, 2, 2, 6, 7, 1.

The statement in the next page shows in a tabular form the figures of benefic dots for the **Sarvashaka** (Sarvashaka Narca) according-

* The figures from Maitra ought to be 4, 5, 3, 4, 3, 3, 3, 4, 4, 6, 7, 2. But see foot-note to श्रीकृष्ण (Sakratalavarga) p. 652.

¹ The figures from Jupiter ought to be 2, 1, 1, 2, 3, 4, 2, 4, 2, 4, 7, 4. But see foot note to चन्द्रशत्कावर्ग (Chandrashtakavarga) p. 650.

ing to the above strokes for the sample horoscope referred to in page 657 It enables one to find out from a glance how many benefic dots have been contributed by the several planets in each of the 12 Rasis.

	१	२	३	४	५	६	७	८	९	१०	११	१२
Meena	5	3	3	7	2	6	4	7	—	—	47	—
V. shash	7	5	4	3	4	3	4	1	—	—	31	—
Mithuna	2	2	1	3	2	2	1	5	—	—	24	—
Katuka	3	2	1	1	1	3	3	3	3	—	23	—
S. mili	3	5	6	5	7	9	8	5	—	—	37	—
Rishabh	3	2	7	4	1	3	4	5	—	—	30	—
Tula	3	2	3	6	2	4	4	4	—	—	25	—
Vrashchika	2	2	4	6	—	4	4	6	—	—	29	—
Dhanu	3	3	5	1	1	2	6	1	—	—	22	—
M. karna	4	7	3	2	2	3	1	3	—	—	24	—
Kumbha	5	1	4	5	3	1	3	2	—	—	27	—
Meena	3	2	3	5	4	3	2	6	—	—	29	—
Total	43	46	49	46	3	40	42	45	—	—	437	—

आपश्चविंशतिष्ठानलान्यकलानि रत्त्व-

मार्गिशद्वत्तहितानि च मध्यमानि ।

विश्वत्पराणि सुखविचयश्चकराणि

तद्रावसुद्धिकलदानि च सामुद्राये ॥ ५३ ॥

SI ka 53 In the शास्त्राल्पवाची (Sarvashtakavarga), the
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number of benefic dots up to 25 appearing in any bhava are void of effect. From 25 to 30 benefic dots in a bhava produce medium effect. More than 30 benefic dots in any bhava produce happiness, wealth and fame while serving to advance the bhava wherein they appear.

NOTES.

Statement showing the several भिन्नसंक्रम (Bhinnashtaka Varga) figures for the same horoscope.

	Sun	Moon	Mars	Mercury	Jupiter	Venus	Others	Sarvashtha-ka Varga	Effect
Mešha	3	7	4	4	7	6	6	37	5
Vrishabha	7	3	5	5	3	4	4	31	3
Mithuna	2	2	2	6	4	6	3	24	4
Kanta	2	3	1	3	7	5	3	23	4
Simha	7	6	6	6	3	4	5	37	5
Kanya	3	6	4	5	5	4	3	30	4
Tula	3	3	2	4	5	6	2	25	3
Vrischika	5	1	5	5	6	3	3	29	5
Dhanus	4	6	3	4	3	2	1	22	3
Makara	2	5	2	3	4	4	4	24	5
Kumbha	5	2	2	3	5	6	3	27	4
Meenra	5	5	2	5	4	3	4	28	3
Total	48	49	39	51	56	52	39	337	49

c). फलदोषिका

विशाखाभिकरकाः ये स्यु राशयले गुमपदाः ॥

पञ्चविशाल्परं मध्यं कठं वस्त्राद्वपः फलम् ॥

Also जातकारेता

विशेषं चो येऽधिकाराः प्राण अवि गारुदितो राशयो ये तदूनाः

थेषां मध्याद्य कर्ता: क्रमशः हति मता गृहातां अप्तुराशिः ।

सर्वस्थिष्ठकियातु त्वं ततु न गमनायेतु कामेतु कषान्

संन्धे संपदापत्तस्ति युतिनिष्ठां अप्तुराशिरागां ॥

ये तु ज्ञराशिस्तुद्दद्यता ये कोणकेन्द्रोपचयस्थिताद्य ।

ये सौम्यवर्गादिवलीपयाताले नाशदा लाघवधिन्दुकाशेत् ॥ ५४ ॥

Stoka 54. Planets occupying; it may be, their exaltation, their own, a friend's house, a Kendra, or on उपचय (Upachaya) place or possessed of such strength as is derived from being in benefic vargas, may do evil if associated with insufficient benefic dots (in the सर्वस्थिष्ठकवर्ग-Sarvasthitakavarga).

ये चावसानरिपुरन्धतुरज्ञभागाः

ये नीचपापरिपुरेचरवर्गयुक्ताः ।

ये भान्दिराशिपतिना सह चावकाश

ते सर्वमुख्यफलदास्त्वधिन्दुकाशेत् ॥ ५५ ॥

Stoka 55. Planets which as occupying portions of the 12th, the 6th, the 8th or the 7th bhavas are considered malefic; secondly, those that are in the vargas of their depression signs or of malefic or inimical planets; 3rdly and lastly, those that conspire in conjunction with the lord of the sign occupied by मण्डी (Mandhi) to work evil—these three classes of planets, if only associated with a higher number of benefic dots, produce all important beneficial results to the person concerned.

मानस्थिताहामगृहे यदूत्ये लामाहृषुले यदि रिःकराशी ।

रिःकोपयातादधिके विलम्बे जातः सुखी विजयशोयलाक्ष्यः ॥ ५६ ॥

Stoka 60. If a person have his birth under a yoga betokening great prosperity, he will, upon the expiry of a number of years indicated by the सर्वशत्कां (Sarvashatka Varga) figures in the Lagna, be in a fair way to get a royal vehicle (such as a palanquin), riches, sons and knowledge surpassingly great.

स्त्रियो मन्दनोहोदयसे होतारन्धस्यामिनी दुर्बली च ।
लम्हे यावद्विन्दुसंख्यास्तदीया जातस्यायुवेत्सराः सम्भवन्ति ॥ ६१ ॥

Stoka 61. When the lord of the 11th bhava occupies the 1st represented by a Rasi belonging to Saturn, and when the lords of the Lagna and the 8th bhava are weak, the person born will live as many years as there are benefic dots in the Lagna in the सर्वशत्कां (Sarvashatka Varga).

प्रत्याधिति लम्हे चाहनस्ये लम्हाधीये उद्गोपेतराश्योः ।
विद्यरसंख्याविन्दयः यत्यथेत् जाता राजेत्रीनिदाना नरेताः ६२

Stoka 62. When the lord of the 4th bhava is in the Lagna and the lord thereof is in the 4th, and when the number of benefic dots in each of the Rasis occupied by these planets is 23, the persons born will become lords of men and centres of kingly glory.

होरायन्त्रुप्राप्तिमायत्रपेषु विश्वमानाधिष्ठपविद्युगेषु ।
जातेजात्रीयहृत्वं च राज्यं चत्वारिंश्चात्मसराद्धर्ष्मेति ॥ ६३ ॥

Stoka 63. When the 1st, 4th and the 11th bhavas are each associated with benefic dots exceeding 30, the person born will, after his 10th year, attain to power and prosperity in abundance culminating in kingship.

यत्पञ्चविशुतिमुखाधिष्ठानान्तसंख्या
चन्त्रुप्रियवा नवभराश्विकविन्दवश ।

यद्यष्टकेन सह विश्विवत्सराणा-

मन्ते परे शरदि वा नरवाहनालः ॥ ६४ ॥

Stoka 64. If the number of benefic dots in the 4th and in the 9th Rasi from the Lagna lies between 25 and 30, the person born will be rich as Kubera at the end of 28 years or in some year subsequent thereto.

देवाचार्ये वाहनस्ये स्वतुजे चत्वारिंशद्विन्दुसंख्यात्मेते ।

मेषागारे लग्ने वासरेणे जातो राजा लक्ष्मसंख्याश्वनाथः ॥ ६५ ॥

Stoka 65. When Jupiter occupying the 4th bhava in exaltation is associated with 40 benefic dots and the Sun is in Meha identical with the Lagna, the person born will become a king and be in command of a 100,000 horse.

चत्वारिंशद्विन्दुसुक्ते विलोरे चापे जीवे भार्गवे मीनराशी ।

खोजे भौमे कुंभगे मानुपूषे जातः सर्वश्रीधरः सार्वभौमः ॥ ६६ ॥

Stoka 66. With 40 benefic dots in the Lagna, with Jupiter in Dhanus, with Venus in Meena, with Mars in exaltation and with Saturn in Kumbha, the person born should become an emperor blessed with every kind of good fortune.

कियादिराशिवित्योपयात् भवन्ति पूर्वादिचतुर्दिश्यथ ।

फलाधिकं यदिशि तत्प्रदेशे भवादिष्वद्धि समुपैति जातः ॥ ६७ ॥

Stoka 67. The four quarters beginning with the East have been assigned to the four triads of Rasis whereof the first are Mesha, Vrishabha, Mithuna and Kataka (*Vide Adhyaya I st. 13*). With reference to a horoscope that may be under examination, ascertain the quarter in which there is an abundance of benefic dots;

Sloka 56. If in the सर्वांश्टकवर्गं (Sarvashatka:Varga) the number of benefic dots in the 11th bhava be greater than that in the 10th, but the figure in the 12th lower than that in the 11th and if the figure in the Lagna exceed the figure in the 12th bhava, the person born will be happy with abundance of wealth, fame and strength.

c/. यज्ञादीप्तिः १

मध्यांशकापिलुः लग्ने दायात्मीणतरे व्यये ।

यस्य व्ययात्मिके लग्ने भोगान्वर्यवान् प्रयेत् ॥

खण्डवर्णं शक्तरक्षिट्कीटकार्यं

तत्त्वात्प्रयग्नुहोपग्निन्दुष्काम् ।

आद्यश्च मध्यमपदानमिति अप्युक्तं

केचिद्यगादिकमिह प्रवदन्ति लोके ॥ ५७ ॥

Sloka 57. Three divisions made of the 12 signs, the first commencing with Meena, the second with Karkataka and the third with Vrischika and exhibiting each its own benefic dots in its respective 4 houses are made to indicate the first, the middle and the concluding portion of the life under examination. Some opine that the three grand divisions are made from the व्ययात्मा (Vyayabhava) to begin with.

c/. वालवदितः

मीनेन्द्राल्पयुः क्रमभूतिकं खण्डवर्णं कल्पये-

दायेऽस्ताविस्त्रियादिंगे हु व्ययस्त्वयेऽविद्वद्ध्यात्मसुखम् ।

मध्ये मध्यवर्णात्मवान्तिमवस्त्र्यसोऽन्त्यलङ्घे हि सा

हीनाक्षस्त्वं व्ययित्रभागं इह योव व्यापिदुःलोभवः ॥

विन्दुं त्वक्तवा दिःफूरन्त्रोपयात्तं शिष्टं खण्डं केचिदिद्वच्छन्ति सन्तः ।
तुल्यस्त्वपाविद्वकमेण मिथं दुग्धं सम्पदः स्फुर्नराणाम् ५८ ।

Stoka 58. Some recommend the omission of the benefic dots in the 12th as well as in the 8th bhava from their several divisions; the aggregate benefic dots in any one division shou'd be compared with the same in the other two. If the figures in the three divisions be equal, the life of the person concerned would be a mixed one with its joys and sorrows evenly distributed; if unequal, the lower figure implies diminution of comfort, i.e. misery; the higher one betokens increased comforts, i.e. prosperity.

सौभ्याकान्तं पदि मुखकरं भिश्रदं भिश्रयोगे
खण्डं पापवर्चनं दितं हेषयोगाकरं सात् ।

पिन्दुस्वर्षो चादि गदमनस्तापवान् पापवादी
विन्द्राधिक्ये वयस्ति विपुलश्रीसमेवः प्रजातः ॥ ५९ ॥

Stoka 59. If benefic planets occupy the signs of any division, the portion of life corresponding to this खण्ड (khanda) will be happy. If the signs of a खण्ड (khanda) have both malefic and benefic planets in them, the effect on the portion of the life typified by the खण्ड (khanda) will be mixed; if any division contains malefic planets exclusively, the period of life represented will abound in accessions of affliction. If the number of benefic dots in any division be small, the person born will suffer from disease and mental pain and will be speaking evil things. If there be a preponderance of benefic dots in a खण्ड (Khanda), the person concerned will enjoy extensive prosperity in the period of life thus distinguished.

याविद्विन्दुर्लभगस्तावदीयसंख्यातीते वस्त्रे राजयानम् ।
विचं पुत्रं चाविविद्यामुपैति जातः भग्योगशाली नरब्रेत् ॥ ६० ॥

it is there that the owner of the horoscope will get an accession to his wealth, etc.

लग्नादिवान्यन्तगतं दुरज्जैः संगुण्यताराहृतलभ्ययाते ।

रूपादि पापे यदि कोणये वा रोगादिष्टिरा विपुला नरणाम् ॥

Sloka 68. Find the aggregate of benefic dots from the Lagna to Saturn (both inclusive). Multiply it by 7 and divide the product by 27. When, in the asterism indicated by the remainder (reckoned from As्त्रिणी) or its Trikona, the Sun and other malignant planets pass, the person concerned will suffer from diseases and other ills on a large scale.

मन्दादिलग्नान्तफलं च तदस्तु मान्त्रमारादुदयात् कुजान्तम् ।

शुमैक्षण्यसंख्यागतसारकार्यां शुभग्रहे सौख्यफलं वदन्ति ॥ ६९ ॥

Sloka 69. Deal in the above way with the aggregate of benefic dots couched from Saturn to Lagna, and with those from Mars to Lagna, as well as from Lagna to Mars, severally. Find the aggregate of benefic dots in the Rasis occupied by benefic planets and the star indicated thereby. When a benefic planet passes through this asterism, good things, they say, may be expected.

NOTES.

c. फलदीपका

छवात्प्रश्नति मन्दान्तमेकीकृत्यकलानि वै ।

सप्तमिर्णयेत्प्रश्नात्समानिश्चाहृतात्पकलम् ॥

तत्समानगते वर्णे दुर्खं वा रोगमाग्रयात् ।

एवं मन्दादिलग्नान्ते यौवराहृतपां फलम् ॥

Also नम्नादित

छवादारभ्य सूर्यात्मनमगतमवनाशान्तमेकव्र सुकृत्या

सुन्ने तसिन् सुशासे गतविपि फलसुख्यान्दके रोगक्षोक्तः ।

मन्त्रदालभगेन शितिसुतगतयाचाहिलम् विलमा-
दामीमंत्येतिकृत्वा विष्णवशुपमतिर्विशेषोदितान्दे ॥

The following additional information based on the सर्वांकारन (Sarvashtakavarga) figures are extracted from जातकारेता.

लग्नाम्बात्मनकामपर्यगनस्थाशाणि संयोजये-
दन्तर्भाग इहायमन्त्र कल्पाद्वाल्ये मनस्तुष्टता ।
विचाहानमुक्तर्मदाननिरतिव्यान्यस्थिताशान्तयो
भागोन्यव फलाधिके सति मनःसीडा ने उमादिकम् ॥
ख्यात्यश्वतुभिर्गोणभगेन वन्धनाहुयं सेवके
तद्वृत्तोपान घातकाहृत्यमनीवक्षाणि संयोजयेत् ।
आधिकर्यं खलु पोषकल्य यदि येदन्तुर्भनी स्वादमः
दारिद्र्दये यदि पोषकादभिकता स्वाद्यात्मकस्य प्राप्तम् ॥
केन्द्रस्त्वासं पण्परगतमापोऽस्मिन्मगते च पुक्त्वापि ।
तेषापभिकाहृत्यात्मप्राप्तमादि वयःशुभाशुमि शैवम् ॥
यो राशिः फणिनायितोऽप्यगक्तैः संख्यासमै कर्त्तरे
नुर्ण यज्ञगवेशनं गरलभुस्त्रिर्विषेऽनिष्टुगे ।
कर्णे भौमगतालयस्थितफलैस्तुल्ये सु शत्रक्षति-
र्वन्दकाकास्तिकैः सगानवयति स्यु रोगशोकादयः ॥

एकाभिपत्त्वं सहकोणमादिः संदोष्य सन्त्वज्य दिनेशमानैः ।
यद्यक्तसंज्या न हरेद्विषेऽप्यादि सर्वांकशोधितं स्वात् ॥ ७० ॥

Sikha 70. Make the Trikona and Ekadhipatya reductions in regard to the सर्वांकारन (Sarvashtakavarga) figures. Out of the figures left after the two reductions in the several Rasis, go on subtracting 12 as often as possible. If the reduced figure happens to be 12 itself, it is not to be taken away. The figures contained in Mesha and other Rasis are to be thus treated.

अष्टवर्षी समुद्रत्य अहाणां राशिपण्डले ।
 माग्नस्तिक्लोणं संतोषत्य पश्चादेकाविष्टत्यताम् ॥
 एकसिन् लग्नलाघिक्यं शोधयेचक्षमण्डलम् ।
 द्वादशैव तु गृहीयादेवं संग्रहु राशिपु ॥
 पूर्णीक्षगुणकारैस्तु वर्षयेच पृष्ठहृ पृष्ठकृ ।
 एकीकृत्य ततः सर्वं सप्तभिरुम्भयेत्पुनः ॥
 सप्तभिरुम्भातिहनाहृष्वे आयुःपिण्डः प्रदृश्यते ।
 द्वादशादिगुणाहृष्वे पात्रादिपठिकात्ततः ॥
 शतमेत तु गृहीयादीर्चायुर्योगिसंभवी ॥
 तदिधै सलते कृत्वा पराज्ञेन विवरितम् ।
 भाग्नदक्षलभ्वायुर्मतिज्ञान्द भद्रयते ॥

शोष्यं रात्रियचरगुणकैः सज्जुणद्यैतदैक्ये
 हत्या श्वेत्तरुद्गमण्डते सञ्चमस्त्वादिके स्थात् ।
 मानाधिक्ये विश्वतमयुते सारक्वयुर्वराङ्गैः
 हत्या भर्त्त दिवसनिच्यैर्मात्सुलैः शुद्धमापुः ॥ ७१ ॥

Sloka 71. Multiply the net figures in the (सर्वांकनम्) Sarvashtakavartga (after the reductions mentioned in the previous sloka have been made) by the zodiacal and planetary factors and make an aggregate of the products. Multiply this by 7 and divide the product by 27. The quotient consisting of years, months, days, etc., if in excess of the standard Ayus, i.e. 100 years, should be diminished by 100 years; If short of 100 is to be kept unaltered. This will represent the नक्षत्रायुष (Nakshatra Ayus) which when multiplied by 324 and divided by 365 will give the period of life correctly in solar years.

खल्पमध्यवहुमानवत्सरा मण्डलोनयुतकर्मकालिपताः ।

तुल्यकालमूपयान्ति सर्वतः सद्गुणोदयकटाक्षवीक्षणात् ॥ ७२ ॥

Stoka 72. The years making up the life whether short, middle or long of a person (obtained by the process above mentioned) will square with the period otherwise obtained, by the diminution or addition as the case may be of a multiple of 27 ascertained upon an examination of the aspect, if any, upon the Lagna, by benefic planets.

थीवैद्यनाथकृतजातकपारिजाते
पाराशरादिफलसाररसोपयाते ।

प्रस्तारभिन्नसमुदायकविभूषीलः
संकीर्तितस्तु सकलयुच्चप्रसादात् ॥ ७३ ॥

॥ इति दत्तमोऽप्यायः ॥

Stoka 73. In the work of Jatakaparijata compiled by Vaidyanatha and containing the essence of treatises on planetary effects such as Parasara's, the chapter on benefic dots, appearing in the Ashtakavargas designated प्रस्तार (Prasthara), भिन्न (Bhinnna) and समुदाय (Samudaya) has been treated by the grace of the entire body of planets.

NOTES.

The following from बलभद्र (Balabhadra) for ascertaining the month and the asterism of the death of a person will be found useful :—

॥ अथ मरणे मासज्ञानम् ॥

मन्दान्मन्दादृप्राचीरार्पर्यन्तं यः क्लोशयः ।

तेन संगुणयेद्वीगानदृप्रकल्पनि नै ॥

द्वादशांकहनाच्छेदं यत्तद्राशिगते रवौ ।
 शृन्युं तत्र विजानीयात्तत्रिकोणमधापि वा ॥
 एषमेव विजानीयात्तिपृथुमालुयृहादिषु ।
 उमादृष्टमगाहापि समितद्विजारेत् ॥
 अर्कस्त्रुटकलाः स्थाप्य राहोः स्त्रुटकलाहताः ।
 चकलित्ताहताङ्गव्ये योजयेऽप्तास्तकरे स्त्रुटे ॥
 नाहशो भास्करे यस्मिन् तस्मिन्मासे गुर्ति वदेत् ।
 तत्त्विकोणगते वापि निधनं तत्र निर्दिशेत् ॥
 अष्टमाविष्टिर्विनीचे चन्द्रे पष्ठादमेष्टि वा ।
 काम्पाष्टमेरित्संस्पृत्य तम्भासे मर्णं वदेत् ॥
 अथ निवननन्दद्वानम् ।

चाष्टमेशो विकोणस्थे चन्द्रे च निननं वदेत् ।
 जन्मलग्नाशकाचन्द्रनश्चादयत्पि वा ॥
 राहो चतुःष्टिभिते निधनं च विनिर्दिशेत् ।
 जन्मलग्नाष्टे राशो जन्मलग्नारोदयेष्टि वा ॥
 उपनीयोदये वापि तेषां गुद्योदये गुर्तिः ॥

End of the 10th Adhyaya.

जातकपारिजाते एकादशोऽध्यायः

॥ अथ भावफलानि ॥

Adhyaya XI.

THE EFFECTS OF THE 1ST AND THE 2ND BHAVAS.

दोरालंकारस्त्रुत्यप्रभवशुपकलादीनि सर्वाणि शुभां
 च चंद्रावोदयानि वृच्छबलवशाधानि तानि प्रवच्मि ।
 ये ये भावाः सितशामस्त्रुत्यतिभिः संप्रता पीढिता पा
 नास्पैटेष्टा न शुक्ला पदि शुमकलदा मूर्तिमाश्रादिकेषु ॥१॥

Slokas 1. I am to treat of the good and other effects which are the chief source of adornment to the science of astrology just as they arise in the several bhavas appertaining to men owing to the preponderating influence of planets. Among the Lagna and other bhavas, such as are occupied or aspected by Venus, Mercury, Jupiter or the भावपति (Bhavapathi—the lord of the bhava concerned), but unaspected by or unassociated with the rest, produce happy results.

cf. उत्तरपाठात्

यो यो ग्रामः स्वागितदो शुतो च सीम्पैर्या स्वात्तस्य तत्त्वगणित्युद्दिः ।
 पंचिरेव तद्य भावत्य हृषिनिर्देहन्या प्रशस्तो भन्मतो च ॥

रन्द्रादिमायेषु शुमोदयेषु वद्वावनायोपगतेषिनेषु ।
 रदुक्तमावस्त्वमगृद्विरक्ता न पापविद्वितसंप्रतेषु ॥ २ ॥

Stoka 2. When the Lagna and some of the other bhavas have benefic planets appearing in them or are occupied or aspected by their lords, a wealth of the said bhavas may be declared to exist provided they are un-aspected or unoccupied by malefic planets.

मीचस्यो रिपुराश्रितः स्तेषो भावविनाशकः ।

३. मूलस्तुत्तमित्रस्यो भाववृद्धिकरो मवेत् ॥ ३ ॥

Stoka 3. A planet in its depression or inimical sign destroys the bhava that it owns. But in its मूलत्रिकोण (Moolatrikona), exaltation or friendly sign it advances the same.

cf. वर्णसाराद्य

यद्यनिशोऽतिनीचस्यो मूढो वा तथा पश्यति ।

तज्जावस्तत्त्वपालस्य विरित्वं वा विविद्येत् ॥

भावेताः कोरुडपि क्लगृहगुणतो तदमप्नौ यदा ता-

वन्योन्यत्वी द्वाषान्यामभित इतिगुणौ वीक्षितौ सौन्यदृष्टौ ।

अत्येवं भावतुष्टिर्भवति यदि हिन्दी दुःखदत्तौ युती वा

हृषी पापापरित्वं भवति रिपुनीचालयुक्तो च हानिः ॥

भावं पश्यति वा विविद्य यदि वा यः कोरुडपि भावाभिपः

तुद्रान्योन्यसुहृत्तिकेननगतो इष्टः शुभेष्वयगः ।

मालस्तास्ति चलं न चालि यदि वैद्यानाविषो दुःखिनातो

नीचालारिगुहं गतो यदि वैद्यापैर्युतो वीक्षितः ॥

यद्युपनाथो रिपुरिष्टकरन्थे दुःखानपो यद्युपनस्तितो वा ।

यद्युपनाथं कथयन्ति तद्वाः शुभेष्वयवेष्टकलमन्यमा स्थान् ॥ ४ ॥

Stoka 4. When a bhava has its lord in the 6th, the 8th or the 12th, or is occupied by the lord of one of these three, it suffers annihilation, say those that know

the properties of a bhava. If such a bhava be aspected by a benefic planet, the effect will be different.

यद्भावपः केन्द्रगतो विलभावं त्रिकोणगो वा यदि सौम्यवृष्टेः ।
तु भावादिवर्गोपगतो चलाक्षस्तद्भावयुक्तिं फलमाहुरार्थाः ॥ ५ ॥

Stoka 5. If the lord of a bhava occupying a Kēndra or Trikona position from the Lagna possesses abundant strength being either aspected by benefic planets or in its exaltation and other Vargas, that bhava, say the wise astrologers, is in a flourishing condition.

वर्णतात्मकी

पातेशः फारकोड्डिवि लगृहमुपगतो तु द्वयो वा मिथ्यस्ये
विप्रे वर्ध्ये शुभानां गदि अवति विग्रहानग्नी भावयुक्तिः ॥
अस्योत्यं शत्रुमूतो पदेषि च मत्तो नीचमत्तं गतो वा
मूर्तो वा पापयुक्तो तु शुभनिष्ठनग्नी भावनाशं गणन्ति ॥

यज्ञभावत्रिकोणे शुखमदनगृहे चाऽऽस्पदे सौम्ययुक्ते
पापानां दृष्टिहीने भवनपसहिते पापलेटरयुक्ते ।
मावानां पुष्टिमाहुः सकलशुभकरीमन्यथा चेत्प्रणाशं
मिथ्यं मिथ्यगदेन्द्रैरस्त्रिलमपि तथा मूर्तिमावादिकानाम् ॥ ६ ॥

Stoka 6. Astrologers pronounce the strength of a bhava such as the Lagna to be ample and thoroughly beneficent when a Trikona, the 4th, the 7th or the 10th place, therefrom is occupied by an auspicious planet or भावपा (bhavapa—the lord of the bhava) and is unoccupied or unaspected by malefic planets. A bhava suffers decay when the positions referred to above are differently occupied and aspected. The effect of a bhava will be mixed when the positions noted above are occupied or aspected by benefic and malefic planets promiscuously.

नाशस्यानगतो दिवाकरकरच्छबस्तु यद्ग्रावपोः

नीचारातिगतोऽथवा यदि शुभैः स्टेटरयुक्तेऽधितः ।

चद्ग्रावस्य चिनाशनं शुभनिगणाः शेषनिति स्टेटर्युक्तो

यद्यत्रापि फलप्रदो नहि तथा मूर्त्यादिभानां क्रमात् ॥ ७ ॥

Stoka 7. Of the Lagna and other bhavas examined in succession, whichever bhava has its lord occupying the 8th place (from it) or obscured by the solar rays or in depression or in an inimical house, while no benefic planets aspect or are associated with it, the astrologers declare the total destruction of such a bhava. The lord of the bhava concerned even in the event of being associated with other planets is incapable of producing any good effect.

दुःस्याने वाऽपि श्रृङ्गे दुर्बले भावनायके ।

भावस्य संपदं कर्तुं न यत्का भावमाधितः ॥ ८ ॥

Stoka 8. Planets occupying a bhava cannot advance it when its lord is in a ग्रःस्था (Dubsthana—6th, 8th or 12th place from it) or an inimical house or in a state of eclipse or impotence.

दुष्टस्यितो वाऽपि यदा नमोगः पापारिनीचायकसंयुतो यः ।

स्वतुङ्गमित्रायुक्तरायिष्युक्तः शुभेभितो वा यदि योगनः स्वात् ॥ ९ ॥

Stoka 9. A planet may even be badly placed or occupy a नवमी (Navamsa) owned by a malefic, inimical or its own depression sign; it will nevertheless prove beneficial when the Navamsa or Rasi occupied by it is its own, or that of its exaltation sign or of a friendly planet no less than when benefic planets aspect it.

भावेशाकान्तरराशिः दुःस्ये भावेस्ये दुर्बलम् ।

स्वोचमित्रस्वरायिष्ये भावयुहिं वदेद्युषः ॥ १० ॥

Sloka 10. When the planet owning the sign occupied by the lord of 'a bhava' is "badly placed, the bhava becomes weak. But when the planet referred to above is in its exaltation, in a friendly sign or in its own house, the astrologer may pronounce the bhava to be flourishing.

यद्ग्रावलभधनविकमराशियांता यद्ग्रावनाथसुहृदश्च वदुचनायः ।
तद्ग्रावपुष्टियस्तम्भरचारिणसे कुर्यन्ति मूढरिषुनीचविवर्जिताभेद् ॥

Sloka 11. When the lord of a bhava, the friends of the भावपा (bhavapā) and the lord of the exaltation sign of the भावप (bhavapā) occupy the 11th, the 2nd and the 3rd places in respect to the bhava, those planets advance the strength of the bhava, provided they be not eclipsed or in an unfriendly sign or in depression.

उत्तराश्वर

केन्द्रे कौणविलामे भनपतिभवने कारका धारनायः ।

मावप्राप्तिर्यदा ते व्ययनिष्वरितुल्यालंबीशा न हुःस्याः ।

भावप्राप्तिलातोऽपि व्ययरितुनिष्वरेषु ब्रह्मित्रलभावा-

दन्योन्यस्त्वात्तदीशाः स्वलु भवति महन्देह्य एवान्यथा स्वात् ॥

मावांशतुल्यः स्वलु वर्वमानमावोद्भवं पूर्णकलं विषते ।

भावोनके चाम्यधिके च स्वेष्टै वैराशिकेनापि फलं विचार्यम् ॥ १२ ॥

Sloka 12. -A planet produces the full effect of the bhava in which it is when its distance from the bhava-sandhi is equal to that of the bhavamsa (भावांग = semi-bhava). When the planet has a less or greater distance from a bhava-sandhi than a bhavamsa, its effect must be ascertained by a *rule-of-three* process.

NOTES.

This sloka is taken from कृष्णपद्धति (Supatipaddhati).

॥ अथ लभ्मभावफलम् ॥

शरीरवर्णकुविलक्षणानि पश्चोगुणस्थानसुखासुखानि ।

प्रवासचेजोपलदुर्घट्टानि कलानि लभ्मस्त वदन्ति सन्तः ॥ १३ ॥

Stoka 13. The body, its hue, its form, its characteristics, fame, qualities, happiness or unhappiness, residence abroad, splendour, strength and weakness are the products, say the wise astrologers, of the 1st bhava.

NOTES.

This stoka appears in जागतकल्प. The third पाद (Pada) reads thus :
महाद्विनितापत्तुर्वर्त्तानि.

नरधिरायुर्वृपशूजितः सुखी लभ्मं भवेत् सीम्यगृहं यथा तथा ।

लभ्मं पदि खामिनिरीक्षितं धनी कुषाग्रबुद्धिः कुलकीर्तिपद्मनः १४

Stoka 14. The more auspicious the rising sign is at a person's birth, the longer will he live; the more will he command the respect of the rulers and the happier in consequence will he be. And if the rising sign be also aspected by its lord, he will be a master of riches, quite a genius and a great credit to his family.

NOTES.

The following additional information regarding length of life is extracted from उत्तरपाठाशार.

लभ्मेते लभ्मेताचन्द्रे शाश्विपत्तनपती स्वोच्चये वापि मित्रे

नायुः पूर्णं च तस्मिन्दिग्मातिशयुक्तैर्विस्ते नापि युरेते ।

किञ्चिन्नगृनं गदेकं त्वंशुभग्यहयुतं यद्यपायुः समत्वे

द्वात्पलायुक्तयोकं हृदमतिविषुवैः पापनाहुल्ययोगात् ॥

सप्तादापीशकुतीं स्वमनसुहृदन्योन्यकुताविशुद्धौ

दद्यौ च शोपनेनाप्यय यदि मित्रितौ पूर्णमायुः गुभेन ।

तेषाद्विषयागतिसुखतत्त्वणीदिभाः संपवः स्युः

साम्येऽलं पापिनः स्वात्मकमशुभद्रहृत्वे फलं वैपरीत्यम् ॥

लज्जेशो परमोचगे शुभयुते लग्ने च तद्वीतिहो

चान्द्रेयादिशुभेन वीतिहयुते संपूर्णपापुर्वदेत् ।

न्यूने पापविमिथमेकमध्यने चेदर्द्धमध्ये द्रूयो-

स्त्रूण्यस्ये बहुपु इहेष्वगुमदं स्वल्पं तदाखुर्त्णाम् ॥

परमोचगते विलग्नात्मं तुभावे शुभलेनरेण द्वेषे ।

उद्गुपे शुभसंयुते च इहे शतमात्रः प्रवदन्ति बुद्धिमन्तः ।

सुप्राप्तीशस्य तु शानिः शत्युष्वालवापुरादिस्तोत् ।

समत्वे मध्यवे प्रोत्कं मिथे द्योर्धायुरादिशेत् ॥

मन्देन्द्रष्टुपमकर्णेलग्नमध्यनाधीशा मित्रलोचगा:

मित्रस्यानगता विलोकितगृहा रक्षा: शुभैर्व युताः ।

आशुः कुष्ठकल्पीपद्मनशुभेरेको युतः पापिना

साम्ये मध्यप्रमाणयुत्क्षणविकैः पापैर्वदन्ति वन्मात् ॥

लज्जेशो बलवान्मिद्वाहरस्तुतः लान्योन्यमित्रोक्तमी

ती पापैरब्लोकिताववियुती चान्द्रं च द्वातं तथा ।

एतेषां च बलान्ते समवलोकयायुः परीक्षापिनः

स्त्रायुर्मध्यमनित्युदारतनये निन्दन्ति भातस्य हि ॥

उत्तर्वं मित्रवर्गं स्यात्समशङ्कू च मध्यमम् ।

अध्यनं शतुमित्रत्वं शतुर्गन्तु मारणम् ॥

लमाशपादीर्ययुतप्रहादा तनी खरूपाहुतिलक्षणानि ।

चर्णं वदेच्चान्द्रनर्थशनाथाद्विलपमात्सर्वशुमाशुमानि ॥ १५ ॥

Sloka 15. An astrologer may declare the nature and peculiar features of a person from the lord of the rising Navamsa at his birth or from a powerful planet occupying the Lagna. His hue should be guessed from the lord of the Navamsa occupied by the Moon. All

good and evil in the life of the person is to be ascertained through the Lagna.

NOTES.

c/. III—76 supra.

त्रिकोणकेन्द्रे यदि लग्ननाथे शुभान्विते शोभनवीक्षिते चा ।
शुभग्रहामारगते बलात्वे चतुःसमुद्रान्तयशः समेति ॥ १६ ॥

Stoka 16. If at a person's birth the lord of the rising sign being in great strength in the house of a benefic planet occupy a Kendra or Trikona position from the Lagna and be aspected by or associated with auspicious planets, the fame of the person born will extend up to the four oceans.

NOTES.

This sloka appears in ज्ञात्वात्. The reading thereto is शुभमहामारगते
for शुभग्रहामारगते.

c/. also the following sloka from the same work.

ज्ञात्वाचिपे शुभमुते यदि शुभग्रहागे केन्द्रत्रिकोणसहिते शुभदृष्टिशुक्ते ।
कर्माचिरेन सहिते यदि चा शुगेहे सञ्चापकीर्तिभवान्यचिरातुरेति ॥

होराचिनाथे रिपुरन्धरिःके पापान्विते पापनिरीक्षिते चा ।
पापग्रहाणां भवनोपयाते जातोऽप्रकाशो भवतीह भर्त्यः ॥ १७ ॥

Stoka 17. A person becomes obscure if, at his birth, the lord of the rising sign being in the house of a malefic planet, occupies the 6th, 8th or 12th place from the Lagna and is aspected by or associated with a malignant planet.

NOTES.

For the first चार, ज्ञात्वात् reads लक्ष्मीरै रुक्षातो च है.

कीर्तिस्यानपती विलम्बमयने जातः स्वयं कीर्तिमात्-
पित्रस्य तु विशेषकीर्तिसदित्यः खोखादिवर्गान्विते ।

दुःखे चञ्चलयावया हततनुर्जीवोच्चवा दुर्जनः

केन्द्रे कोणगते शुभग्रहयुते यात्रासुरुतं जायते ॥ १८ ॥

Stoka 18. If the lord of the कीर्तिभाव (Keerthibhava), i.e. the 10th be in the Lagna, the person born will become famous. If the planet be in the 2nd bhava and have attained its exaltation and other benefic vargas he will have remarkable celebrity. If the planet be in a bad place, he will be knocked up by ceaseless travelling or will be a knave. But if the planet occupy a Kendra or Trikona in conjunction with a benefic planet, the person will have ease in travelling.

NOTES.

This stoka finds a place in जातस्तत्त्व.

द्वोरासामिनि पञ्चमे यदि शुतस्थानेश्वयुक्तेऽप्यवा-

भाग्ये वा यदि भाग्यपेन सहिते लमे यशस्वी पिता ।

आत्मस्थानपती विलमण्डगे तत्कारकात्रावृपा-

वेक्ष्यो चलशालिनी च यदि वा चत्सोदरः कीर्तिमान् १९

Stoka 19. If the lord of the 1st bhava occupy the 5th or the 9th or being in conjunction with the lord of the 5th or the 9th occupy the Lagna, the father of the person born will be a famous man. If the lord of the 8rd bhava be in the Lagna or the कारक (Karak-Mars) as well as the lord of the भ्रत्रभाव (Bhratrubhava) be together in one house and possess strength, a brother of the person born will become renowned.

NOTES.

For the latter half of this stoka, जातस्तत्त्व has the following :

उद्गते द्विपरमे शुभग्रहयुते सीम्यमहैमुर्चंगे

जातः सर्वसुरुतं भनं च नद्युते संप्राप्युयातेर्वतः ॥

विद्याधिपे वा यदि चन्द्रम्भूती लग्ने सुखे लभपरापुते वा ।

बलान्विते पापदशा विहीने विद्यायशस्ती मवति प्रजातः ॥२०॥

Stoka 20 When the lord of the 2nd bhava or Mercury is in the Lagna or when the 2nd bhava is occupied by the lord of the Lagna and when the bhava in either case is strong and free from malefic aspect, the person born will become famous for his learning.

NOTES.

विद्याधिप (Vidyadhipa) here means the lord of the 2nd bhava; (*vide* sloka 49 *infra*) and not that of the 4th bhava referred to in XII—59 *infra*.

The same remark applies to the term युत.

धर्मोदयस्ती नयमोदयस्ती धर्मोदयस्ती ततुपर्मपी वा ।

मुरेन्द्रवन्येक्षितसंयुतो चेत् समेति जातविरकालभाग्यम् ॥२१॥

Stoka 21. If the lords of the 9th and the 1st bhavas from the Lagna be in their respective bhavas or if the lords of the 1st and the 9th occupy the 9th and the 1st respectively, and if the planets in their several positions be aspected by or associated with Jupiter, the person born will enjoy good luck for a long time.

लग्नाधिपस्ता व्ययगे ददुचमित्रे सुहृद्दम्भगोदिते वा ।

वद्राधिपे वा यदि मित्रस्येष्टे तस्य विद्यतिर्जन्मवसुन्धरायाम् २२

Stoka 22. A person will abide in the place of his birth when a planet occupying the 12th place from that of the lord of the Lagna happens to be in exaltation or in a friendly house or is aspected by a planet that is friendly to it in exaltation or when that Rasi is occupied by a friendly planet.

लग्नाधिपये विलभपरिवी नीचेऽथवा दुर्भले

जातो यावि विदेशमिष्टदुजाचार्येण दृष्टे यदि।

तत्रैव स्थितिरन्त्ये रविकरच्छन्ने विलभाधिपा-
दल्पग्रामचरो वलिन्यमि घनग्रामाधिवासो मवेत् ॥ २३ ॥

Stoka 23. When the lord of the 12th house from that occupied by the lord of the Lagna is the latter's enemy or is in depression or weak, the person born goes to a foreign country. He will abide permanently there if the व्ययपा (Vyayapa) referred to above be aspected by Venus in the capacity of a friend. His haunt will be a small township if the same व्ययपा (Vyayapa) be eclipsed by the Sun; if the व्ययपा (Vyayapa) be possessed of strength, the haunt will be a wealthy municipality.

द्वौरेण्याभ्यपे विलभवनात् केन्द्रत्रिकोणस्तिते
मित्रस्तोत्रगृहीपर्गे शुभमुते पार्वद्वये मानवः ।
वेतोरस्यसहीचरो दिविचराचार्येन्द्रशुक्रेष्विते
दिव्यदेवतास्तुपैति जन्मघटणीयासलादर्थे रिषी ॥ २४ ॥

Stoka 24. When the lord of the 12th place from that occupied by the lord of the lagna is in a Kendra or Trikona from the 1st bhava, and in a Rasi which is a friend's house, its own or its exaltation sign and has auspicious planets on each side, the person born will be a sojourner in regions pleasing to the heart. If the व्ययपा (Vyayapa) referred to above be aspected by Jupiter, the Moon or Venus, he goes to a charmingly beautiful land; but if this व्ययपा (Vyayapa) occupy the 2nd place from the lord of the Lagna and be unfriendly to the latter, the person will abide in his native land.

विदेशमाग्यं चरमे विलमे चरे तदीये चरसेटदेष्टे ।
स्थिरे सदेष्टे चहुमाग्यपुक्तः स्थिरप्रदर्भरिपनान्वितः स्यात् ॥ २५ ॥

Stoka 25. When a moveable sign is the Lagna

and its lord is in a moveable Rasi and aspected by planets occupying moveable Rasis, the person born will have his fortune in a foreign country. When an immoveable sign is the Lagna and its lord is also in an immoveable sign and aspected by planets occupying immoveable signs, the person will be in his own country, exceedingly prosperous and possessed of abundant wealth.

NOTES.

This sloka appears also in जातकरत्न.

होराधीयो पापस्तेटे रिपुस्ते पापक्षेत्रे भानुपूर्वेण मुक्ते ।
चूदग्रामो राहुणा केतुना चा जातवाण्डलोऽथवा नीचतुल्यः ॥२६॥

Sloka 26. Wheo the lord of the Lagna is a malefic planet and occupies the 6th place from the Lagna being associated with Saturn in a malefic sign, the person born will be like a Sudra. And if Rahu or Ketu take the place of Saturn in the above, the person will be a Chandala or some equally low person in his habits.

लग्नाधिपे शोभनराधियुक्ते चलोपयाते तत्पुष्टिमेति ।
लग्नस्तेटे रिपुनीचमारे दुःखानपे देहसुखं न याति ॥ २७ ॥

Sloka 27. When the lord of the Lagna is in an auspicious sign and is possessed of strength, the person born will be in good ease having a command of all bodily comforts. When the planet in the Lagna is in a depression or inimical Navamsa and happens to be the lord of a दुःखन (Dushthana), the person born will lack bodily comforts.

c/. जातकरत्न

उप्रेक्षरः कूरसमन्वितयेजातात्म सौर्यादि विनाशमेति ।
ताहक्रूर्ले नारागतेऽपि गात्य शुभेस्तियेत्कलमन्यथा स्वात् ॥

विलपदंशी ततुषो विलभगत्योर्गपि पष्टाएमरिः कराशिपाः ।
सप्तमनीचोपगताथ दुर्बला यदि स्थापाके न फलं प्रकुर्याः ॥२८॥

Sloka 28. If the three planets owning the 6th, the 8th and the 12th bhavas from the Lagna be connected with the Lagna, one of them aspecting it, another owning it and the third occupying it, and if they at the same time be in their inimical or depression signs devoid of all strength, they can do no good at the time of the ripening of their several dasa periods.

लग्ने जलमें शुभमखेचेरन्द्रैयुक्ते तनोः स्त्रीलयमुदाहरन्ति ।
लग्नाधिष्ठाने रोपसंगे चलाढ्ये सौम्यान्विते तत्त्वानुपूर्णिमाद्वाः ॥ २९ ॥

Sloka 29. When the Lagna is a watery sign and is occupied by benefic planets, astrologers declare stoutness of person as the effect thereof. When the lord of the Lagna occupies a watery sign and is in conjunction with benefic planets, the person born, say the astrologers, will have a sound constitution.

NOTES.

लीयगते is the reading adopted in वातास्त्रम् for लीयतो in the 3rd part of this sloka.

लग्नाधिष्ठे नाशगते हु शुष्कराशी तनोः कष्टमतीव कृच्छ्रम् ।

लग्नाधिष्ठानप्राधिनाथः शुष्कग्रहः स्वात्तनुशुष्कमाद्वाः ॥ ३० ॥

Sloka 30. When the lord of the Lagna is in the 8th bhava and in a dry sign, astrologers say that the person born will have great bodily suffering. If the lord of the Rasi in which is the planet owning the Navamsa occupied by the lord of the Lagna be a planet owning a dry sign, the effect will be emaciation.

NOTES.

Some books read लग्नाधिष्ठानप्राधिनाथः

मध्यस्थे रिपुखेटयोस्तनुपतौ जातोऽरिभीतो भवेत्
 केतौ लग्नगतेऽथवा फणिपतौ दुःखे विलम्बाधिपे ।
 तत्पाके तदरीशभूक्तिसमये वैकल्पमङ्ग वदेत्
 समे शुभपतौ फणिष्ठबयुते देहवर्णं देहिनाम् ॥ ३१ ॥

Stoka 31. When the lord of the Lagna is between two inimical planets, the person born will be in dread of enemies. If Ketu or Rahu be in the Lagna and the lord thereof be in a दुःखान (Dusthhana 6th, 8th or 12th), the person will suffer privation of some limb in the ripening of the dasa of the lord of the Lagna and in the antardasa of the lord of the 6th house (from the lord of the Lagna). If the lord of the 6th house from the Lagna occupy it in conjunction with Rahu or Ketu, an ulcer will break out in the body.

NOTES.

This appears in ज्योतिष. In the 3rd पाद, भर्तीय is the reading adopted there for भर्तीष in the text.

चलैर्विहीने यदि लग्ननाथे केन्द्रनिकोणे सति रोगमाकृ स्थात् ।
 लग्ने भर्तीयस्तिवराधिनाथे दुःखानगे दुर्बलदेहिनाम् स्थात् ॥ ३२ ॥

Stoka 32. If the lord of the Lagna occupying a Trikona or a Kendra be devoid of strength, the person born will be ailing. If the lord of the house occupied by the lord of the Lagna be in a दुःखान (Dusthhana), he will have a weak constitution.

NOTES.

(First half). The following yoga leading to the same effect is given in ज्योतिष.

दुःखानपेनापि युतो विलग्ननाथो विलग्ने स तु रोगमाकृ स्थात् ॥
 सक्रो देहपो देहसौरुप्यहान्त्यारिनन्धनः ।
 सार्थीषे देहपे दुग्धे लग्नस्ये चाप्य रोगयान् ॥ ३३ ॥

Stoka 33. The lord of the Lagna occupying the 12th, 6th or 8th bhava (from the Lagna) in conjunction with a malefic planet destroys the bodily health of the person born. He will be ailing if the lord of the 1st bhava in conjunction with the lord of the 6th occupies a दुःखान (Dusthana) or the Lagna.

लग्ने सपापे लग्नेष्वे चलहीनेऽपि रोगवान् ।
लग्नेष्वे दुर्बलो कोपी निर्वर्धिः केन्द्रकोणे ॥ ३४ ॥

Stoka 34. When a malefic planet is in the Lagna and the lord thereof is without strength, the person born will be sickly. He will be of a fretful temper if the lord of the Lagna be weak; exempt from ailment if the lord of the Lagna be in a Kendra or Trikona.

देहेश्चित्तरात्मीये नाश्वरे दुर्बलो भवेत् ।
भवेत्ताकान्तराण्डिश्वैःस्वैर्मायात्र दुर्बलः ॥ ३५ ॥

Stoka 35. If the lord of the sign occupied by the lord of the Lagna be in the 8th place from the Lagna, the person will be weak. Bhavas generally become weak when their lords are in Rasis of which the owners are badly placed (*i.e.* are in दुःखान Duhsthana).

सपरिपोर्वद्वीजो योगे वा सर्वमन्दयोः ।
लग्ने कुले नाभिगुल्फश्यगस्यैल्पमादिश्वेत् ॥ ३६ ॥

Stoka 36. A person has an enlarged scrotum as the consequence of the conjunction of Rahu and Mars or of Rahu and Saturn. When Mars occupies the Lagna, an astrologer may predict swelling in the navel, ankle and in the testicles.

लग्नेष्वे यदि रिःकगे दिनकरस्यारातिनायगन्विते
जायगवान् पशुरोमवान् कुष्ठसनुः संरक्षगौरधुतिः ।

लग्नस्थादरिनाथपेन च मुते जातोऽसिताङ्गो यदा।
साही लग्नपत्री तु वज्रनपिषाङ्गीर्वं समेवि भ्रुचंष् ॥ ३७ ॥

Stoka 37. If the lord of the Lagna occupying the 12th bhava be in conjunction with the lord of the 6th bhava from that occupied by the Sun, the person born will get readily married, be characterized by much hair about his person, have a slim figure and a hue composed of red and white. If the lord of the 6th bhava from the Lagna be also in conjunction with the lord of the Lagna in the above position, the person born will be dark in personal appearance; but if Rahu be with the lord of the Lagna, the person concerned will surely run the risk of treachery or poison.

लग्ने शुभे घोभनरट्टियुके वाल्यास्मुखे तजहि पापयोगात् ।
दुर्लभी भवेत्पापं बहुत्वयोगे लग्ने तु वाल्यास्मरणात्तमादुः ॥ ३८ ॥

Stoka 38. A person will be happy from his childhood when the Lagna is auspicious and is aspected by benefic planets provided there are no malefic ones in the Lagna. But if several malefic planets should be in the Lagna, the person born will be unhappy from first to last.

देवलोकांशगे शुके लग्नेये गोप्युरांशके ।
लग्ने शुभग्रहैर्दै भव्यान्वे सौरूप्यमासुयात् ॥ ३९ ॥

Stoka 39. A person will be happy in the middle and concluding portions of his life if, at the time of his birth, Venus has attained Devalokam (*vide Adhyaya I. St. 46*), the lord of the Lagna a Gopuramsa (*vide Adhyaya I. St. 45*) and benefic planets aspect the rising sign.

लग्ने शुभे धने पापे केन्द्रे पापसमन्विते ।
लग्नेश्वरे तृतीयांशि चादौ दुःखं ततः सुखम् ॥ ४० ॥

Stoka 40. When there is a benefic planet in the 1st bhava, but a malefic one in the 2nd as well as in a Kendra, and when the lord of the Lagna has attained the Uttamamsa, the person born suffers misery in early life and is happy thereafter.

लग्नेश्वरांशिल्ये शुभग्रहनिरीक्षिते ।
गोपुरांशगते वाऽपि पोदशान्दात्परं सुखम् ॥ ४१ ॥

Stoka 41. When the lord of the Lagna occupies a benefic sign and is aspected by a benefic planet or has attained a Gopuramsa, the person born will be happy after his 18th year.

लग्नेश्वरांशनाथे तु केन्द्रकोणोचतंयुते ।
लाभे वा चलसंयुक्ते त्रिक्षेत्रपरिवरं सुखम् ॥ ४२ ॥

Stoka 42. When the planet owning the Navamsa occupied by the lord of the Lagna is in a Kendra, a Trikona or exaltation, or is in the 11th bhava possessed of strength, the person born will be happy after the first 30 years of his life.

लग्ने रज्यादिसंहृष्टे पादशः फलहृच्यते ।
राजसेवी पितृधनो जलपण्यो महाधनः ॥ ४३ ॥
धार्मिकः स्पूलशिश्रः स्थादिचाशिल्पयशोन्नितः ।
राजपूज्यो ग्रतयुगो वेश्यासक्तो घनी सुखी ॥ ४४ ॥

Stokas 43-44. When the Lagna is aspected by the Sun and other planets, the effect in the several cases on the person born is given in order in the sloka-quarters, that follow: If the Sun be the aspecting planet, the

person born will serve a king and inherit wealth from his father; if the Moon, he will engage in sea-borne trade and be opulent; if Mars, he will be virtuous and have a big *membrum virile*; if Mercury, he will have learning, artistic skill and fame; if Jupiter, he will be honored by his sovereign and devoutly observant of religious vows; if Venus, he will be addicted to women of ill-fame, opulent and voluptuous.

मन्दरस्ते विलग्ने तु पुद्धसीको मली स्वलः ।

केनाऽप्युदयं लग्ने चेद्रादिप्रहवशाद्देव् ॥ ४५ ॥

Stoka 45. If Saturn aspects the Lagna, he will have aged wives, will be unclean and be mischief-making. If no planet aspect the Lagna, the astrologer should make his prediction in accordance with the planet connected with the *कासरसि* (Lagna Rasi).

लग्ने सामीक्षिते राजा ततिप्रयो या घनी सुखी ।

सीम्येतिरेऽस्तिले सीमर्पं पापद्वेत्त्वशोभनम् ॥ ४६ ॥

Stoka 46. When the Lagna is aspected by its lord, the person born will be either a king or his favorite, wealthy and well-off. If the Lagna be aspected by an auspicious planet, all will be auspicious. If by an evil planet, everything will turn out ill.

सुखी लग्ने आदिवस्ते सर्वत्ते नुपो मवेत् ।

लग्ने त्रयः शुभा राजा दुःखी पापग्रहात्मयः ॥ ४७ ॥

Stoka 47. When the Lagna is aspected by two or more benefic planets, the person born is happy. When it is aspected by all the benefic planets, he will be a king. When there are three benefic planets in the Lagna, the effect on the person born is, he will make a good king.

If there be three malefic planets in the Lagna, he will be unhappy.

लग्नाधिपोऽतिवलवानश्चैरदृष्टः
केन्द्रस्थितः दुमत्वगैरवलोक्यमानः ।
.मृत्युं विश्वय विदधाति स दीर्घमायुः
साध्यं गुणेर्भुभिरुर्जितराजलस्म्या ॥ ४८ ॥

Stoka 48. The lord of the rising sign when possessed of great strength and unaspected by malefic planets, but aspected by benefic ones and occupying a Kendra position wards off death and secures to the child long life graced with the strong virtues of a vigorous sovereignty.

NOTES.

See Adhyaya IV. Stoka 83, *supra*.

॥ अथ द्वितीयभावफलम् ॥

विचारं नेत्रं शुखं विद्या वाक्फुन्याशनानि च ।

द्वितीयस्थानजन्यानि क्रमांज्ञयोतिविदो विदुः ॥ ४९ ॥

Stoka 49. Wealth, visual power, ease, learning, speech, household and food—these, the astrologers recognise as regularly derivable from the 2nd bhava.

विचारोदयराशयः पतिषुता विचारिको जायते

लाभस्यौ धनलाभपौ निजसुहृत्तुमादिगौ चेत्यथा ।

सद्व्याप्तिस्थनाधिपौ लक्ष्मगतावन्योन्यमिट्यग्रहौ

लग्नेण धनलाभराशिष्युते लग्ने चहृदव्यवान् ॥ ५० ॥

Stoka 50. A person will have exceeding wealth (1) when the 2nd, the 11th and the 1st bhavas in his horoscope are occupied by their lords; (2), when the

lords of the 2nd and the 11th bhavas are in the 11th bhava and happen to be in स्वक्षेत्र (Swakshetra). मित्रक्षेत्र (Mitbrakshetra) or in exaltation; (3) when the lords of the 11th and the 2nd bhavas, being friendly planets, occupy the Lagna and lastly (4) when the lord of the Lagna is in it in conjunction with the lords of the 2nd and the 11th bhavas.

NOTES.

This sloka is also in वात्सल्यम.

The following wealth-producing "yogas" are extracted from
 (1) वरदातारण-

पावैश्वगुभिर्द्विलिभिर्वनभाग्यायकर्मणिः ।
 तं पूर्णवित्तः सततं कुपेरसुव जायते ॥
 कपिपित्तागुमेश्वरा रिपुगृहिपान्त्यान्विहाय स्थिता
 लग्नाद्वा यदि वा मियोरुषि धनिको जायेत मर्त्यः शतैः ।
 साहसीरपि नेद्विषायमधुतैः सम्बन्धिताऽपेनिष्ठः
 स्वक्षेत्रोचपरात्पराधयतया लक्षेत्रं कोऽव्यापि या ॥
 धनेशविषणौ परस्परसुहृद्यत्वात्प्रस्थितौ
 शुभेन यदि वीक्षितौ शुभगुतौ धने पुष्ट्वलम् ।
 अस्ति यद्युरया गिरा वरकुटस्मयेतद्यते-
 दत्तविद्विषि मिष्ठिते तथविके फलं पूर्वतः ॥
 कपिपित्तागुमेश्वरा रिपुगृहिपान्तेषु लग्नस्य वा
 यद्यान्योन्यमकिञ्चनो मवतु वे सायविगा द्रव्यवान् ।
 संल्यायां यदि ते पणीय नवमिः केन्द्रविकोणस्थिता
 श्वकैलालाकुटीर्येते नवतिमिष्ठे तु प्रसादज्ञ सिधः ॥
 मित्रस्थितयो यदा नहुशौरुखस्यावस्थिता
 साहसीरयुताविषोपि मिष्ठिताल्लैत्रैत्र ज्ञासाविष्ठाः ।
 अन्योन्योचपुरुषिनमपविलिनः कोट्यादिभिः संस्थया

नायेतैव स भूतले खलु पुष्पान् योगीष्व सर्वोक्तृतैः ॥
 घनेशः पापी चेष्टति हि यदा तस्य तु दरा
 तदा रात्र्याकौर्मितितनयसुक्तौ घनपतिः ।
 निरोघः पापेनाप्युत घनपतिस्योपि सहितो
 घने वा पापी र्घादनुस्त्रनिरोधोर्यजिह्विः ॥

(2) ग्रावङ्कर

लघ्नेश्वरस्यांशतिस्त्राशिनाशिष्यतांशाधिपतौ बहाद्ये ।
 ऐरोपिकांदो यदि शुभ्रमणे घनाधिपे त्वर्धतां वरोक्तौ ॥
 लग्नेश्वरेण सहिते घनराशिनाये केन्द्रस्थिते परमतुहनवांशके ।
 ऐरोपिकांशक्तुते शुभ्राद्विषुके योगे बहुत्वचनकाभिहाद्वारार्थः ॥
 विशेष्योरेण सहिते घनराशिनाये कर्माधिपत्यनवभागपद्विषुके ।
 ऐरोपिकांशक्तुते परमोचनाये योगे बहुत्पत्ननलाभिहाद्वारार्थः ॥
 कर्माधिपेन सहिते घनराशिनाये लघ्नेश्वराद्वित्तमवांशक्तीश्वरेण ।
 उपे अत्रुद्यगते शुभ्रद्विष्योगे नातो बहुत्पत्नप्रभमूर्तैति चाल्ये ॥
 लग्नार्थिलाभमने शुभ्रसेवनेन्द्रे व्योगे सुष्टुप्त्यगृहगेत्र विशेषिकारे ।
 द्वुद्वाशये घनपतिस्त्रयनवांशनाये हृषे बहुत्वचनवाभवूर्तैति चाल्ये ॥
 लघ्नेश्वर घनगते घनपत्न्यु लागे लामेधरे घनगते बहुपूर्णयुक्ते ।
 स्वेच्छस्मित्वमनें शुभ्रमणुते का जातः स्वरीयवनमेति बहुप्रकारैः ॥
 सर्वयोग्येत्तिवाची यदि लग्ननायः केन्द्रस्थितव्यिद्वापूर्वितसंयुक्त्य ।
 ऐरोपिकांशक्तुते घनराशिनाये विते स्वरीयवत्त्रोमितमाद्वारार्थः ॥
 लग्नेशसंयुतनवांशपतिस्त्रराशिनायो चकेन सहितो घनपत्न्यु मितः ।
 केन्द्रविकोणसहिते स्वगृहेयगति जानः स्वरीयवनमेति बहुप्रकारैः ॥

घनोपयातः प्रथमोर्थदशीं ग्रहो द्वितीयो घनपत्न्युतीयः ।

तत्पाक्षुक्तौ घनलाभमेति क्रमेण तत्कारकवर्गमूलात् ॥ ५१ ॥

Stoka 51. Note first the planet occupying the 2nd bhava; next, the planet aspecting that bhava; thirdly,

the planet owning it. In the ripening of the dasas of these planets will the person concerned get his wealth through a source indicated by the Varga attained by the धनकारक (Dhanakaraka).

धनस्ये यदि लग्नये निधिमान् वलसंयुते ।
दुर्बले पापसंयुक्ते चेचनादिफलं वदेत् ॥ ५२ ॥

Stoka 52. When the lord of the Lagna occupies the 2nd bhava in strength, the person born will possess a treasure. If the planet in question be weak and associated with a malefic planet, the person concerned will suffer the consequence of deception or other trick practised upon him.

धनस्थितः पापरद्या समेतः सप्तनीचार्ककरागितसः ।
तत्पाकशुक्रो धननाशमाहुः स गोचरे दुष्यत्वान्वितो वा ॥ ५३ ॥

Stoka 53. When the planet occupying the 2nd bhava is aspected by a malefic planet and is unfriendly to the lord of that bhava or in depression or eclipsed by the Sun's rays, the person born will suffer pecuniary loss in the ripening of the dasa of that planet. The same thing happens when the planet in question in its progress through the zodiac becomes powerful for evil.

कुदुम्यभावे चहूखेटयुक्ते धनप्रदद्योमध्ये चलाण्डे ।
खतुज्जमित्रखगृहोपगे वा यन्ते समेत्यामरणान्तमाहुः ॥ ५४ ॥

Stoka 54. When the 2nd bhava is occupied by many (benefic) planets and the धनकारक (Dhanakaraka) is possessed of strength or occupies its exaltation, a friendly sign or its own house, the person born, say the astrologers, will be getting wealth till the moment of his death.

NOTES.

दण्डप्रद (Dhanaprad) may also mean the lord of the 2nd bhava.

विचाधीशे सोदरेशेन सुन्ते लग्नसे च मातृविचं समेति ।

मातृस्थानस्थामिना मातृविचं यद्धाविशेनान्विते तद्दनं स्यात् ५५

Stoka 55. When the lord of the 2nd bhava is in the Lagna associated with the lord of the 3rd, the person born will get wealth acquired by a brother. If the lord of the 4th bhava take the place of the lord of the 3rd bhava in the above, the person concerned will inherit property from his mother. Generally, wealth comes in connection with that bhava whereof the lord occupies the Lagna in conjunction with the lord of wealth.

विचाधीशे लग्ने लग्नसाथे विचास्थानेऽयत्रतो विचमेव ।

यद्धाविशी लग्नविशेषरी चेत् तन्मूला तु द्रव्यविचिन्नराणाम् ५६

Stoka 56. When the lord of wealth occupies the Lagna and the lord of that bhava occupies the 2nd, wealth comes to the person born without any effort at all. Whatever bhava the lords of the 1st and 2nd bhavas may together occupy, it is through that bhava that acquisition of wealth on the part of men usually takes place.

चन्द्रः कुहूस्यभवने शुक्रेण निरीक्षितः प्रदाता च ।

सौम्ये शुभसंचटे स पूर्व धनवान् सदा क्षेयः ॥ ५७ ॥

Stoka 57. When the Moon occupying the 2nd bhava is aspected by Venus, the person born will be munificent. If Mercury in the 2nd bhava be aspected by a benefic planet, he will have, be it remembered, wealth at his command at all times.

अर्थीधीशो यत्र संस्थो नराणां तसिन् काले तत्र वृद्धिविशेषात् ।
तद्वागे च द्रव्यलाभं करोति वक्तोऽसौ चेदिक्षु सर्वार्थसिद्धिः ॥५८॥

Stoka 58. Note in what quarter the lord of the 2nd bhava is; it is in that quarter chiefly that men will find their prosperity during the dasa period of the lord of the 2nd bhava: for when moving ordinarily the planet leads to the acquisition of wealth in the region indicated. If it be retrograde at the time of birth, there will be acquisition of every valuable thing in all quarters.

धनेशो लाभसंयुक्ते लाभेशो धनलाभगे ।

चाषुमौ केन्द्रगां पापि धनवाच् रुद्यातिमान् भवेत् ॥ ५९ ॥

Stoka 59. If the lord of the 2nd bhava be in the 11th and the lord of the 11th be in the 2nd or the 11th, or if the lords of the 2nd and the 11th bhavas from the Lagna occupy a Kendra, the person born will be wealthy and renowned.

सोगनताक

धननार्थं गते लाभे लापस्तामी धनस्तिवतः ।

तैव शुभेणाच्च गतास्ते धनवाच्यदाः ॥

धनेशो व्यगमपुर्ये व्ययेशो विचमेऽधवा ।

लाभेशो रिषुरन्त्रस्ये व्यये चा धननाशनम् ॥ ६० ॥

Stoka 60. If the lord of the 2nd bhava be in the 12th or the 6th, or the lord of the 12th in the 2nd, and the planet owning the 11th occupy the 6th, the 8th or the 12th, the effect will be loss of wealth.

व्ययमावगते जीवे विचेशो वलवजिते ।

शुभेणनीजिते लभे विचनाशं वदेत्तुधः ॥ ६१ ॥

Sloka 61. When Jupiter is in the 12th bhava and the lord of the 2nd bhava is without strength and the Lagna is not aspected by benefic planets, the astrologer should predict loss of wealth.

लमेशो घनराशिले धनेशो लाभराशिगे ।

लाभेशो वा पिलयस्ते निष्पादिधनमामृयात् ॥ ६२ ॥

Sloka 62. If the lord of the Lagna occupy the 2nd bhava and the lord of the latter occupy the 11th or the lord of the 11th occupy the 1st, the person born will get treasure or other valuable property.

NOTES.

क्षमेशो च विक्रमेशो is another reading.

लग्नाद्यनभनमात्येशाः परमोक्तांशसंयुताः ।

पैद्येपिकांशगां तदा कोटीवरो भवेत् ॥ ६३ ॥

Sloka 63. When the lords of the 1st, 11th, 2nd and the 9th bhavas have attained their highest exaltation Navamsa, or Vaisesikamsa (*vide Adhyaya I. sl. 44-47*), the person born will be lord of a crore or crores.

Cf. नवार्जितिभाग्नि

लग्नांशनाष्टपात्येशाः परमोक्तांशसंयुताः ।

पैद्येपिकांशो लाभेशो तदा कोटीवरो भवेत् ॥

दिनेश्वरकरञ्जजे घनेशो नीचराशिगे ।

पापपष्ठचंशसंयुक्ते ऋणग्रस्तो भवेत् ॥ ६४ ॥

Sloka 64. When the lord of the 2nd bhava is eclipsed by the Sun's rays and in depression and in a malefic 60th portion of a sign, the person born will become plunged in debt.

NOTES.

For the same effect the following yoga: quoted in वाराहरत्न.

पापे घने लक्षणतौ व्यये तु कर्मायपौ सुर्यशुतौ तु नीचे ।
 असंगतौ वा शुमहत्येतौ ऋणादिभिर्मखनरोत्र जातः ॥
शुक्रेन्दुनयनाधीयिरेकस्येस्तु निशान्धकः ।
सुर्यशुक्रविलभेद्वद्यैर्मध्यलोचनः ॥ ६५ ॥

Stoka 65. A person becomes night-blind when Venus, the Moon and the lord of the 2nd bhava are together in one bhava. When the Sun, Venus and the lord of the 1st bhava are invisible (being in that portion of the zodiac which comprises the bhavas from 2 to 7, both inclusive), the person concerned will have eyes of medium visual power.

NOTES.

This (एक इन वर्क्षमें) in the light of Stoka 59 of Adhyaya 6 should be taken to refer to the 1st bhava or the Lagna.

qf. जातकार्त्तकार

शुक्रः सेन्दुतिरक्ष्यो नतुषि निशि नः प्राप्युवादन्धकत्वं
 अन्मान्दः सार्क्षुकलानुभवनपतिः स्वात्तशर्णी पशुष्यः ॥

Also

शुक्रेन्दुष्यां संयुते नेत्रनाथे निशयन्धः स्वात्पापहेते शुभैर्ने ।
 शुक्रार्कीं वा लभेनेत् शुक्रं पाताले वा रन्ध्रमे मध्यदक्ष् स्वात् ॥
 विलग्नपिचास्ततपःयुतेशा रिष्युन्यं पछिद्गृहोपयाताः ।
 विलगसंबन्धकरः सित्येहिलोचनाभावमुपैति जातः ॥ ६६ ॥

Stoka 66. If the lords of the 1st, 2nd, 7th, 9th and the 8th bhavas occupy the 6th, 12th and the 8th, and if Venus be associated with the Lagna, the person born will be blind.

NOTES.

Some books read युतेशः

This stoka appears in ज्ञातकरत्त with a different reading for the 3rd पाद इति., विलगसंबन्धकरस्तित्यन्तम्

सितः सुतारीशयुतो विलम्बे नरेश्वकोपाश्रयनप्रभादः ।

घनेश्वभौमी यदि लग्नयाती कर्णसा रींग कथयन्ति तद्वाः ६७

Sloka 67. When Venus occupies the Lagna in conjunction with the lord of the 5th and the 6th bhava, the person born will run the risk of losing his eyes in consequence of the displeasure of his sovereign. When the lord of the 2nd bhava and Mars are in the Lagna, professors of astrology declare the effect to be ear-ache.

Q.F. अलाकरण

राजारिनायौ सहिते विलम्बे कुञ्जे दण्डे हि विलम्बनाथि ।

तथैष भौमेन निरीक्षितो चेत्प्रशालकोपाश्रयनस्य नाशः ॥

यन्यासरयोगे शुलिकेन शुक्ले नेत्रेश्वरे तत्र तु नेत्ररोगः ।

नेत्रे यदा पापशुद्धत्वयोगे यमेन दण्डे सति रुणनेत्रः ॥ ६८ ॥

Sloka 68. When Saturn and Mars are together in the 2nd bhava which is occupied by its lord in conjunction with मण्डि (Mandi), the effect will be eye-disease. If there be several malefic planets in the 2nd bhava and Saturn aspect the same, the person born will have diseased eyes (will be blear-eyed).

NOTES.

This sloka appears both in अलाकरण and सर्वभिन्नतामाति. A reference to these two works enables us to get at the antecedent of एव in the above sloka as referring to the 2nd bhava.

नेत्रेश्वरे शुभयुते शुभदृष्टियुतेऽथवा ।

शुभाशुकस्थिते वाऽपि शुभदृक् स नरो भवेत् ॥ ६९ ॥

Sloka 69. When the lord of the 2nd bhava is associated with or aspected by benefic planets or occupies a Navamsa owned by them, the person born will have fine eyes.

c). वाराहकथा

लग्रामाधिपं सौम्याद्युगेन युक्ते वल्लन्विते कारकते चोरन्द्रे ।

नेत्रे शुभे तद्वनेश्वरो वा सौम्यान्वितः सौम्यदशा समेतः ॥

जातोऽसौ सुमुखः शुभे धनगते हुङ्गादिवर्गान्विते

तद्वाये यदि सौम्यदर्गसहिते वाक्सिद्विमेति धुवम् ।

आज्यस्पर्शपुरैति विचाग्नुगे भौमे दिनेष्वेक्षिते

जातः कोद्रवमुख्यभुरु धनगते राही च पापेष्विते ॥ ७० ॥

Sloka 70. When a benefic planet is in the 2nd bhava occupying its exaltation and other benefic vargas, the person born will be fair-faced. If the 2nd bhava consist of the vargas of an auspicious planet, he will without doubt acquire the faculty of speaking well. If Mars aspected by the Sun occupy the धनभाव (Dhana bhava), the person gets आज्यस्पर्श (Ajyasparsa). If Rahu aspected by a malefic planet occupy the 2nd bhava, he will have to subsist chiefly on the coarse grain called कोद्रव (Kodrava).

NOTES.

This sloka appears to have been patched up out of two slokas from वाराहकथा. The following is the latter half for the first two lines.

वागीशे वलसंयुते शुभयुते ल्योचादिवर्गान्विते

देवेष्टभे वलसंयुते शुभयुते वाक्सिद्विमेति धुवम् ॥

c). वर्गाधिनिन्दापति

मन्दात्मजेन सहिते यदि मूर्मिकुते वित्तेनां विघ्नराशिमुपागते वा ।

तेनैव वीक्षितयुते चन्पात्यनाये त्वान्यस्थितादि निष्ठते प्रादन्ति तन्माः ॥

आज्यस्पर्शः is said to be a kind of Prayaschitta.

लग्रामाधिपात्यमस्येऽर्के भौमे वान्यतरेष्विते ।

आज्यस्पर्शेऽविभीतिर्वा संमवन्ति मधुरिकाः ॥ ७१ ॥

Sloka 71. When one of the two planets—the Sun or Mars,—occupy the Lagna, the 7th, the 2nd or the 8th and is aspected by the other, आज्यस्पर्श (Ajyasparsa) or risk of fire or small-pox may happen.

NOTES.

Compare the following two lines from शतकरा which constitute the latter half of the last two lines of the previous sloka,

उप्रात्कायधनाद्वाराशिषु कुञ्जे सुयेऽयमा तद्देत्

आन्यस्पर्शमपाग्निभीतिरथमा ल्कोटादिभिः पीडनम् ॥

Also

विलभस्तहाष्मवित्तराशौ दिनेशयुक्ते लितिसुनुगुक्ते ।

मौमेन वा वास्तनाध्यहे ल्कोटादिभीति प्रदद्युणादा ॥

पवियुक्ते मुखस्थाने दुर्बुलः पापवीक्षिते ।

कोषाननो नरः पापी तदीके गुलिकानियते ॥ ७२ ॥

Sloka 72. When the 2nd bhava is occupied by malefic planets, the person born will be ugly-faced or foul-mouthed. If the bhava be aspected by a malefic planet, he will be fretful; if the lord of that bhava be associated with Gulika, he will be wicked.

प्रफुल्लवदनः थीमान् केन्द्रे मुखपती यदा ।

स्वोच्चस्मित्पर्वत्ये सुमुखः शुभवीक्षिते ॥ ७३ ॥

Sloka 73. When the lord of the 2nd bhava occupies a Kendra, the person born will have a beaming face and be fortunate. If the planet be in its exaltation, in its own or a friendly varga and aspected by a benefic planet, the person will be fair-faced.

वाग्भावेशे राहुयुक्ते च दुःखे राहुकान्वस्थाननाथान्विते च ।

पाके भृक्तौ तस्य दन्तामयः स्वाद् चिङ्गारोगं चारकाघुबुझकौ ७४

Stoka 74. When the lord of the 2nd bhava associated with Rahu occupies a गुणान् (Dusthna) and is in conjunction with the lord of the Rasi occupied by Rahu, the person born will have tooth disease in the ripening of the dasa of the lord of the 2nd bhava and in the sub-period belonging to that planet, and a tongue malady in the sub-period of Mercury.

cf. वाक्यारिचाले

वाग्मात्यं पष्टगतं सराहो राहुस्थिताक्षर्णिविपसंयुते वा ।

दृत्तादिरोगः पतनं च रेपां भूक्ती गयोर्वा भवदन्ति तद्वाः ॥

राहुस्थितीयगृहवौ सहजेदायुक्ती

जातः समेति गलरोगमतीव कष्टम् ।

दात्रिश्वरदौ रविधनी धनरात्रियाती

मौमार्कज्ञी सकलरोगकरी भवेताम् ॥ ७५ ॥

Stoka 75. If Rahu and the lord of the 2nd bhava be in conjunction with the lord of the 3rd bhava, the person born will become liable to a throat disease of a severe type. The Sun and Saturn in the 2nd bhava engender poverty. Mars and Saturn in the same bhava produce every kind of disease.

वाग्मायेद्ये गुरुयुते नाशस्थे भूक्ता मवेत् ।

दोषकृच्छ्रुत्वा सर्वश्च स्तोत्रस्थंगतो ग्रहः ॥ ७६ ॥

Stoka 76. When the lord of the 2nd bhava is in the 8th place therefrom in conjunction with Jupiter, dumbness will be the consequence. In every case in which a planet is in exaltation or in its own house, it does not produce the evil referred to above.

NOTES.

Compare with this the first half of *Stoka 79 infra.*

वाग्मीश्चबुधजिवेषु निर्दियो नाशमेषु च ।

केन्द्रेषु वा त्रिकोणे वा स्खर्णे वा विद्यान्वितः ॥ ७७ ॥

Stoka 77. If the lord of the 2nd bhava, Mercury and Jupiter occupy the 8th bhava from it, the person born will be destitute of learning. If they be in a Kendra, Trikona or in a dwakshetra, he will have acquaintance with some branch of knowledge.

द्वितीये दुर्बले सौम्ये इन्द्रयुद्धतो भवेद् ।

जीवार्थंशी दुर्बली वा पवनन्याधिमान्तः ॥ ७८ ॥

Stoka 78. If Mercury be weak in the 2nd bhava, the person born will be killed in a duel. If Jupiter and the lord of the 2nd bhava be weak in the 2nd bhava, the person concerned will have wind disease.

वाक्स्वानपे देवपुरोहितेन युक्ते यदा नाशगते तु मृकः ।

वाक्स्यानपे सौम्ययुक्ते त्रिकोणे केन्द्रादित्यते वा शुमदे च वाग्मी ॥

Stoka 79. When the lord of the 2nd bhava occupies the 8th place from it in conjunction with Jupiter, the person born will be a mute. A person would be eloquent when the lord of the 2nd bhava, occupies a Trikona or Kendra from it in conjunction with a benefic planet and is also itself benefic.

वाग्मीश्चस्वर्णश्चपे सौम्ये स्तोते वा शुभचीकिते ।

पारावतर्त्तशके वाऽपि वाग्मी पदुकरे भवेद् ॥ ८० ॥

Stoka 80. When the planet owning the Navamsa occupied by the lord of the 2nd bhava is benefic and is in its exaltation or aspected by a benefic planet or is in a पारावत्तशक (Paravathamsa), the person born will be clever.

केन्द्रत्रिकोणगे जीवे शुक्रे सोर्यं गते यदि ।

वामभावपेन्द्रपुत्रे वा गणितज्ञो भवेचरः ॥ ८१ ॥

Stoka 81. A person will become a mathematician when Jupiter is in a Kendra or Trikona, and when Mercury owning the 2nd bhava or Venus is in exaltation.

गणितज्ञो भवेजातो वामभावे भूमिनन्दने ।

सप्तसौम्ये शुधसंदेष्टे केन्द्रे वा सोमनन्दने ॥ ८२ ॥

Stoka 82. A person becomes a mathematician when Mars is in the 2nd bhava in conjunction with a benefic planet and Mercury aspects the same or occupies a Kendra.

वामभावपे इवी भीमे शुरुशुक्लनिरीक्षिते ।

पारावतांशके ग्रापि तर्कशुस्तिपरायणः ॥ ८३ ॥

Stoka 83. When the Sun or Mars being the lord of the 2nd bhava is aspected by Jupiter and Venus or has attained the पारावतांश (Paravathatmaa), the person born will be devoted to the science of argumentation.

संपूर्णचिलसंयुक्ते गुरौ तद्वनेश्वरे ।

दिनेशभूमुसंदेष्टे शान्तिकोये भवेचरः ॥ ८४ ॥

Stoka 84. When Jupiter in full strength is the lord of the 2nd bhava and is aspected by the Sun and Venus, the person born will become a grammarian.

cfr. ग्रन्थक्रिया

गुरौ इन्द्रेण चलपूर्णयुक्ते शुक्रेण सूर्येण न हस्तियुक्ते ।

शुक्रे भने स्वोच्चगतेऽक्षयापि जातो नरः शान्तिनिशेषशास्त्रात् ॥

वेदान्तपरिशीलः स्वारू केन्द्रकोणे गुरौ यदि ।

शुपेन भूमुणा इष्टे शान्ती पारावतांशके ॥ ८५ ॥

Sloka 85. A person will be devoted to Ontology when Jupiter occupying a Kendra or Trikona is aspected by Mercury and Venus, and Saturn is in a पारावत्तमा (Paravathamsa).

नात गरज

धने पुषे स्वोवगते शनिस्तु पारावत्तम्ये भृगुलत्तमांशे ।
भूरी भूगौ वा तत्त्वभावयुक्ते वेदान्तविज्ञानपाठ्यगः स्थान् ॥
पद्मास्त्रवल्लभः केन्द्रे लीचे दानवपूजिते ।
सिंहासने गोपुरांशे पारावत्तम्यांशये चुषे ॥ ८६ ॥

Sloka 86. A person becomes a proficient in the six sciences when Jupiter is in a Kendra, Venus has attained a सिंहासनांश (Simhasanamsa) and Mercury, owning the Navamsa occupied by the planet in the 2nd bhava, is in a गोपुरांश (Gopuramsa).

cf. जपानरत

पद्मास्त्रविन्देन्द्रगतेऽप्य भीषे शुक्रे च वारभावगते पुषे च ॥
उपजीव्य नरं सर्वे तदीशे गोपुरांशयुक्ते ।
वर्द्धन्ते मुदितात्तस्य भूगौ पारावत्तम्यांशये ॥ ८७ ॥

Sloka 87. When the lord of the 2nd bhava has attained a Gopuramsa and Venus a Paravatamsa, the person born will have all his people living under his protection and prospering happily.

नाति चेद्राजयोर्गं तु पुरस्कृत्य नरं जनाः ॥ ८८ ॥

Sloka 88. The latter half of this sloka is missing in all the manuscripts available and the sloka cannot therefore be made out.

जापाकुडुम्यगृहपी सितपापयुक्ती
दुःखी च तत्सम्कलनवद्वारी भवेताम् ।
विचारिषे यत्त्वति सराणिषे या
तुम्हादिगे यदि समेति वत्तन्त्रमेकम् ॥ ८९ ॥

Stoka 89. The lords of the 7th and the 2nd bhavas if associated with Venus or malefic planets and badly placed, will cause the loss of one or more wives according as one or more planets are in conjunction with them in the दुःखन (Dusthhana). But if the lord of the 2nd or the 7th bhava be strong occupying its exaltation and other benefic Vargas, only one wife will fall to the lot of the person concerned.

भुक्तिस्थानपती सितेन्दुसहिते लग्नादिकेन्द्रस्थिते
रूप्यं पावंसुपैति काञ्चनमर्त्तं जीविन्दुशुक्रान्विते ।
भुक्तिस्थानपदेहपौ शनिपूती लोहादिपार्वत्तं चदेद्
भौमि पापनिरीक्षिते धनगते जातः फटनादिसुक ॥ ९० ॥

Stoka 90. If the lord of the 2nd bhava occupy the Lagna or other Kendra in conjunction with Venus and the Moon, the person born will have a silver plate to eat out of. If the lord of the भुक्तिस्थान (Bhuktbisthana) in the above circumstances be in conjunction with Jupiter, the Moon and Venus, the eating plate will be of gold. If the lords of the Lagna and the 2nd bhava be in conjunction with Saturn, the astrologer may declare the plate to be of iron or other less costly metal. If Mars aspected by an evil planet occupy the 2nd bhava the person born will have to subsist on bad or unwholesome food.

NOTES.

This as well as the next stoka are found in आसाक्षण.

यद्याश्वनो भुक्तिपती सपापे दायामिदण्डायुधकालमागे ।
नीच्याशुके पापनिरीक्षिते च शुर्मर्ण दोपः सहितेक्षिते चा ॥९१॥

Stoka 91. When the lord of the 2nd bhava associated with a malefic planet is in the 60th portions

(Shashtryamsa) termed दग्धानी (Davagni) दण्डादुष (Dandayuda) or काल (Kala) and in a depression Navamsa and aspected also by a malefic planet, the person born will be a glutton. If the planet owning the 2nd bhava be conjoined with or aspected by benefic planets, the evil mentioned above will not follow.

भृक्षिस्याने शुभस्युते तदीशे शुभसंयुते ।

शुभग्रहेण संरक्षे शुखशुक्ति स नरो भवेत् ॥ ९२ ॥

Stoka 92. If a benefic planet occupy the 2nd bhava and the lord thereof be in conjunction with a benefic planet and if the bhava or the lord of the same or both be aspected by a benefic planet, the person born will eat agreeable meals.

पराजशुक्ति तदीशेऽपि नीचद्वारामन्त्यते ।

नीचज्ञेचरतंद्वये तदूपणपरायणः ॥ ९३ ॥

Stoka 93. When the lord of the 2nd bhava is in depression or in conjunction with an inimical planet and aspected by a planet in depression, the person born will eat meals supplied by another, reviling them at the same time.

कालैचिताशनी भुक्तिनाथे लमेश्वरीक्षिते ।

पापग्रहेण संरक्षे नीचांशादिस्युते न तु ॥ ९४ ॥

Stoka 94. If the lord of the भुक्तिभवा (Bhuktibhava) be aspected by the lord of the Lagna, the person born will eat timely meals; but this will not be the case if the भुक्तिनाथ (Bhuktinatha) be in a depression Navamsa and aspected by a malefic planet.

खल्पाशी रुचिकामः स्वादृ भुक्तिनाथे शुभे शुहे ।

स्वोच्ये शुभेन संरक्षे भुक्तिशादिसमन्त्यते ॥ ९५ ॥

जातकपारिजाते द्वादशोऽध्यायः

॥ तृतीयचतुर्थभावफलानि ॥

Adhyaya XII.

THE EFFECTS OF THE 3RD AND THE 4TH BHAVAS,

॥ अथ तृतीय भाव फलम् ॥

ज्येष्ठात्मजस्थितिपराक्रमसाहसानि
कण्ठस्वरभविवराभरणांशुकानि ।
धैर्यं च पौर्यवैलमूलकलाशनानि
पद्मे तृतीयमयनात् क्रमशोऽस्तिलानि ॥ १ ॥

Stoka 1. I am going to treat of the following which are deducible from the 3rd bhava in the order of their enumeration: The welfare of the elder and younger brothers, enterprise, daring, voice, tone, ear, select ornaments, articles of apparel, steadiness, valour, strength, edible roots and fruits.

जातकभरण

सहोदराणामयं किकराणां परागमाणां मुपनीविनां च ।

विवारणा जातकशाखविज्ञहत्तीयपाते नियमेन वाच्या ॥

जातकभरण

तृतीयरातोः सहनाभिरूद्धिं भद्रं गुलं चापि पूर्ववर्णम् ।

सहोदराणां क्रमशस्तु मण्ड्यं गुक्की विजेपादृष्टि मूलकादीन् ॥

आत्मस्पानं तृतीयं च नवैकादशसप्तमम् ।

तत्रदीशदशार्पा च आत्माभो भवेष्टुगाम् ॥ २ ॥

Stoka 95. A person will eat sparingly and be fond of palatable food when the भुक्तिनाथ (Bhukthinatha) is in an auspicious house in exaltation, aspected by a benefic planet and occupies a benefic पाश्यंश (Shashtyamsa) such as is termed मृदु (Mridu)

मुखीधरे केन्द्रगतं बलाढ्ये स्वोच्छित्यते वा अहवीक्षिते वा ।

शुभग्रहः केन्द्रगतात्य सर्वे जातस्तु शुद्धेऽन्तमतीव मूलमग् ॥

भुक्तिस्थानाधिपे मन्दे चादीये वाऽर्किसर्युते ।

नचिर्जर्जस्तुना एषे थाद्यमुक्त् सर्वतः नरः ॥ ९६ ॥

Stoka 96. When the lord of the 2nd Bhava is Saturn or in conjunction with Saturn, or is aspected in depression by Saturn, the person born will be continually eating in Scadddhas.

सिंहासनाधि यदि देवपूज्ये शुक्रे यदा गोपुरमाणायुक्ते ।

ऐरावताधि धनपे बलाढ्ये जातस्त्वसंख्याभितरसकः स्यात् ९७

॥ इति जातकपारिजाते एकादशोऽद्यायः ॥

Stoka 97. When Jupiter is in a शिरसानाम (Simhasanamsa), Venus in a गोपुरांश (Gopuramsa) and the lord of the 2nd bhava being possessed of strength occupies an ऐरावतांश (Itavathamsa), the person born will maintain an untold number of dependents.

NOTES.

This stoka is also in जातकरत्न.

End of the 11th Adbyaya.

सोदरेवकुन्जी नाशं गती चेत्सोदरथयः ।
पापर्धगी सपापी वा आतृभूत्पाद नाशदी ॥ ६ ॥

Stoka 6. If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

आत्महरण

नाशलिनी सोदरनामामीयो पापेहिती सोदरनामाहः ।

पापर्धगी पापसमापनी वा आतृभूत्पाद विनाशहेतुः ॥

नीचर्धगी सोदरकारकेशी नीचाक्षिगी पापसमापमी वा ।

कृदिपष्टुर्गंशगती तदानी भ्रातृन् समृत्पाद विनाशहेतुः ॥ ७ ॥

Stoka 7. If the lord of the 3rd bhava and its Karaka i.e. Mars ; vide Adhyaya II. st. 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions पांचा (Shashtryamsa) of a sign such as क्ष (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first पाद reads thus in आत्महरण.

१. नीचाक्षिगी सोदरकारकार्ण्यो ।

अत्यपारापर

तृनीयपतिगद्धली ल्लगृहकुमगेडगामी

मिषो मनति मिगामी शुभमुतो शुभमेलिनी ।

सुरीर्युतिकर्म भमूतम्भुणीर्युतिकर्म ।

शुभेन दलपन्यवा फलति नीचपापानिनी ।

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आदरक्षानेश्वद्रायितद्वावस्थयचारिणाम् ।

मध्ये चलसमेतस्य दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3. Find which of these three is strongest : viz., (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

भीमे चलविहीने चेदीर्थायुभीहुगे भवेत् ।

विलमगो चली यस्य कारकः स प्रभुः स्मृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the भ्रातृभव (Bratrabhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले शुणी प्राणी कारको यः समृद्धिकृत् ।

शपकारी विषत्स्यो वा मावपोजपि चलाविकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in XI—4, 8 and 15 supra.

सोदरेशकुञ्जी नाशं गती चेत्सोदरक्षयः ।
पापर्क्षगी सपापौ वा आत्मनुत्पाद नाशदी ॥ ६ ॥

Stoka 6. If the lord of the 3rd bhava and Mars occupy the 8th, there will be loss of brothers. If the two planets be in a malefic sign or in conjunction with a malefic planet, they will bring brothers into existence and take them away.

आत्मकरण

नाशस्थिवनी सोदरनाशमौषी पापेस्तिवी सोदरनाशमाहुः ।
पापर्क्षगी पापसमाप्तमौ वा आत्मनुत्पाद विनाशहेतुः ॥

नीचर्क्षगी सोदरकारकेशी नीचाश्वगी पापसमाप्तमौ वा ।
कूरादिप्रभुर्गवर्णी तदानी भातृन् समुत्पाद विनाशहेतुः ॥ ७ ॥

Stoka 7. If the lord of the 3rd bhava and its mate (Karakas i.e. Mars; vide Adhyaya II. sl. 51) occupy their depression signs or depression Navamsas, or be in conjunction with malefic planets or in malefic 60th portions षष्ठ्यांश (Shashtryamsa) of a sign such as अर (Krura) and others, their influence will be to bring brothers into the world and to remove them thence prematurely.

NOTES.

The first part reads thus in अथवायः.

नीचालग्नी सोदरकारकमस्यी.

अथवायाप्तर

तृतीयपतिमङ्गलो समग्रतुक्षेहाप्तनी
पिषो भवति विलगी शुभमुती शुभप्रेसिती ।
तुरीयवृत्तितिक्ष्मे प्रमुखस्तुर्गीर्मितिः
शुभेन दलप्रन्यवा कलति नीचापानिते ॥

Sloka 2. The place where a brother can be looked for is the 3rd, the 9th, the 11th or the 7th bhava from the Lagna. In the dasa period of the lord of any one of the several bhavas named, men may have an acquisition in the form of a brother.

आत्मस्थानेश्वरद्राशुरितद्वाचस्ययचारिणाम् ।

भव्ये चलसमेतसा दशा सोदरवृद्धिदा ॥ ३ ॥

Sloka 3. Find which of these three is strongest : viz. (1) the lord of the 3rd bhava ; (2) the lord owning the Rasi occupied by the same ; (3) the planet occupying the 3rd bhava. The dasa of the strongest of these planets will lead to the increase of brothers.

गीमे पलचिह्निने षेषीर्षाषुश्रीहने भवेत् ।

विलभगो चली यस्त कारकः स मधुः समृतः ॥ ४ ॥

Sloka 4. If Mars occupying the 3rd bhava be without strength, the person will have long life. If the कारक (Karaka) of the व्रतभव (Bratubhava) i.e. Mars be in the Lagna, the person will be powerful.

जन्मकाले गुणी प्राणी कारको यः समृद्धिकृत् ।

क्षयकारी विषत्सो वा भावपोऽपि चलाधिकः ॥ ५ ॥

Sloka 5. The कारक (Karaka) of the 3rd bhava that is strong and at an advantageous position at the time of a person's birth, produces prosperity. The lord of the 3rd bhava even when endowed with strength leads to decay when in the 10th place from the Lagna.

NOTES.

It will be observed that the latter half of this sloka is merely an illustration of the general principle enunciated in NI—4, 8 and 15 supra.

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine slokas are also found in जातकरणे.

विकोणकेन्द्रे यदि पापत्वेते दृतीयभावादनुजस नाशम् ।

शुभोपयाते सहजाभिष्ठुदिः शुभाशुर्म भिश्वफलं वदन्ति ॥ ११ ॥

Sloka 11. If a malefic planet occupy a Trikonā or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दूष्ये चन्द्रे सोदरसामियुक्ते जातस्यस्यलतन्यपर्वं पदन्ति ।

मातृश्रातृत्यानपी बन्धुयाती नाति भ्रातृस्यानष्टद्विर्नीराणाम् ॥ १२ ॥

Sloka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुष्पत्ति (Dusthhana), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृ-bhava flourishes not.

भौमान्वितौ सोदरदी भवेतामन्यैः समेतौ यदि नानुजः स्यात् ।

सौरस्त्र्यीयेन्नुजनाशकर्ता विघुंतुदः सोदरखद्विक्षस्यात् ॥ १३ ॥

Sloka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकमौ यदात्निमदिक्रान्योन्यतुदागती

दुःस्थाने परिहृत्यतस्तु भवतः प्रख्यातसीभातुरुः ।

दुःस्थानेन परेच्छुभग्नहसुती तत्रैव तानेष्वरो

नीचाव्यखलपयंगती नहिकदा स्याधीशिनवेद्धुः ॥

अतिक्रतसमायुक्ते भाष्ये वा कारेकपि वा ।

तद्वायनायके वाऽपि चाल्ये सोदरनाशनम् ॥ ८ ॥

Stoka 8. When the 3rd bhava, its कारक (Karaka) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते बलाद्ये पापान्विते सोदरफारकारुण्ये ।

तन्मातृकारग्रहसंयुते च सापत्नमातुः सहजा पदनिति ॥ ९ ॥

Stoka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रत्रुकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

आतुस्थाने यदि शुभमुते सोदराणां निरायुः

पापाक्रान्ते सहजमवने पापद्वै विनाशम् ।

ज्येष्ठुं हन्ति घुमणिस्तुजस्यानगः पापद्वैः

सीरत्स्थातुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥ १० ॥

Stoka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 3rd bhava and aspected by a malefic planet kills the elder

born. Saturn in such a position removes the next younger brother; and Mars, if in the same position, does away with all the younger brothers.

NOTES.

This and the next nine stokes are also found in अस्त्रकरण.

त्रिकोणकेन्द्रे यदि पापलेटे हृतीयमावादतुजस्य नाशम् ।

शुभोपयाहे सहजाभिषृद्धिः शुभाशुर्म भित्रफलं चदन्ति ॥ ११ ॥

Stoka 11. If a malefic planet occupy a Trikoni or a Kendra from the 3rd bhava, the consequence will be the loss of the next younger brother. If a benefic planet occupy such a position, it will redound to the prosperity of the younger brother. If there be a combination of good and bad planets in the positions referred to, the effect will be mixed.

दुःस्ये चन्द्रे सोदरसामिषुके जातस्यान्यत्स्यपातं पदन्ति ।

मातृश्रावस्थानपी चन्थुयाती नाति भ्रातृस्यानवृद्धिर्नराणाम् ॥ १२ ॥

Stoka 12. If the Moon in conjunction with the lord of the 3rd bhava occupy a दुष्ठिला (Dushthilana), the person born, say the astrologers, will suck the breast of one, not his own mother. When the lords of the 3rd and the 4th bhavas are in the latter, the भ्रातृभव (Bhratru-bhava) flourishes not.

भीमान्विती सोदरदी भवेतामन्यैः समेवी यदि नाशुजः स्यात् ।

सौरस्तुर्तीयेऽशुजनाशकर्ता विषुतुदः सोदरशद्विकृत्यात् ॥ १३ ॥

Stoka 13. If the lords of the 3rd and the 4th bhavas be in conjunction with Mars, they lead to the birth of an younger brother; if in conjunction with other planets, there may be no younger brother. Saturn in the 3rd bhava brings about the loss of the next born;

भ्रातुः कारकसौ पदात्मनिनिदिवान्योन्यतुक्रागतौ
 दुःस्थाने परिहत्यतस्तु भवतः प्रज्यातासौभ्रातुकः ।
 दुःस्थानेन भवेच्छुक्राल्लयुतौ तज्ज्येत तान्तपशो
 नीचावृक्षपर्यगतौ नहितदा ख्यातीक्षितव्येद्युः ॥
 अतिक्रमसमायुक्तं मावे चा कारकेऽपि चा ।
 चद्धावेनायके चाऽपि चाल्ये सोदरस्नाशनम् ॥ ८ ॥

Stoka 8. When the 3rd bhava, its Karaka (Karak) or its lord is associated with a very malefic planet, the person born will lose brothers in his early years.

धनेश्वरे नाशगते थलाष्वे पापान्विते सोदरकारकालये ।,
 तन्मातुकारत्रदसंपुते च सापत्नमातुः सहजा घटनित ॥ ९ ॥

Stoka 9. If the lord of the 2nd bhava be in great strength in the 8th bhava and if the भ्रत्रकारक (Bhratru-karaka) be in conjunction with a malefic planet and also with the lord of the 4th place from the 3rd bhava, the person born, say the astrologers, will have brothers from a step mother.

आद्य्याने यदि शुमशुते सोदराणां चिरायुः
 पापाकान्ते सहजमवने पापद्वे विनाशम् ।
 उद्युत्तु हनित घुमणिरत्नुजस्यानगः पापद्वदः
 सौरस्तस्यानुजमवनिजो हनित सर्वान् कनिष्ठान् ॥ १० ॥

Stoka 10. If the 3rd bhava be occupied by benefic planets, the brothers of the person born (say the astrologers) will have long life. If there be malefic planets in the bhava and malefic ones aspect it also, the brothers will die prematurely. The Sun occupying the 8th bhava and aspected by a malefic planet kills the elder

while Rahu, in the same bhava adds to the prosperity of the brothers that follow.

अदृश्यराशी यदि वा सप्तमे चपूर्णहस्ये सद्बाधिनाथे ।
जातानुजसोपरि नानुजः स्तात् पुंवर्गमि दृश्यन्ते तथैव ॥ १४ ॥

Stotra 14. If the lord of the 3rd bhava occupy an invisible sign or be in the 7th bhava in conjunction with a malefic planet, the person born will have one younger brother and no more. The same will be the case if the lord of the Bhratru-bhava (Bhratru-bhava) occupy a male घर्ण (Varga) in a visible sign and be also in conjunction with a malefic planet.

आत्मस्यानपती तु पुंभवनगे तस्यानुयो जायते
युग्मस्ये पदि भार्तीयेण शशिना अक्षेऽध्यवा वीजिते ।
सौम्यस्ये शुभस्येचरेधितदुते केन्द्रविकोणस्थिते
पंचाज्ञातसहोदरविरसुली दीर्घायुरारोग्यमाह ॥ १५ ॥

Stotra 15. If the lord of the 3rd bhava be in a male sign (*vide* Adhyaya 1, St. 13), the owner of the horoscope will have a younger brother born after him. If the planet in question should be associated with or aspected by Venus and the Moon in an even sign, or if it occupy a Kendra or Trikona identical with an auspicious sign in conjunction with or aspected by a benefic planet, the after-born brother will be long-lived, healthy and continuously happy.

सहोदरस्यानपती तनुस्ये सठये सोदरनायके चा ।
गर्भोऽमयोऽन्तरमस्य जातस्तुतीपराशी सपती तथैव ॥ १६ ॥

Stotra 16. If the lord of the 3rd bhava be in the Lagna or in conjunction with its lord, the child born next to the native will be secure from danger. If the

3rd bhava be occupied by its lord, the effect is the same.

५ लाभावसानभवनोपगतग्रहेन्द्र-
६ संख्यासदग्रजजनाः सहजा भवन्ति ।
७ लग्नात् चतुर्थधनयातवियचरेन्द्र-
८ संख्याजनाः स्मृत्नुजाः कथयन्ति तज्ज्ञाः ॥ १७ ॥

Stoka 17. A person may have as many elder born as there are planets in the 11th and the 12th bhavas from the Lagna taken together. The after-born will be as many as the number of planets in the 3rd and the 2nd bhavas from the Lagna.

भ्रातुस्थानपकारकेतित्युता शीर्षाधिका यद्यदा
तचक्तग्रहसंख्याऽनुजजनं जातः समैति ध्रुवम् ।
चत्वारौ च दि नीचमूढरिपुणा निष्ठन्ति जातानुजान्
ते कुर्वन्ति चिरायुरिष्टपलिनः सर्वानुजानां ग्रहाः ॥ १८ ॥

Stoka 18. The sisters and brothers that a person may have born after him will be as many, at all events, as there are planets in his horoscope conjoined with the lord of the भ्रत्रुभव (Bhratrubhava,) its कारक (Karak), the planet aspecting it and the one occupying it, provided out of these four an account is taken only of those that may predominate in strength. If the four planets already mentioned be depressed, eclipsed or in an inimical sign, their influence will be to do away with every brother or sister as they are born. In case these planets be friendly and possessed of strength, they secure long life to every one of the person's younger brothers and sisters.

भ्रातुस्थानपूर्णख्यस्तेष्टचतुर्षु द्वौ शीर्षवन्तौ यदा
नाशानाशफलमपदौ समतया शीर्षाधिकाष्टेव्यः ।

खेटा: स्वल्पसहोदरक्षयकरा दुःस्थानगा खीयहा:
यद्यल्पानुजवृद्धिदास्तदनुबस्त्राम्यशसंख्यानुजाः ॥ १९ ॥

Stoka 19. If two out of the 4 planets, viz. the भ्रत्रु (Bhratru-kakaka), the lord of the 3rd bhava, the planet aspecting the last-mentioned bhava and the one occupying it—if two out of these four planets be strong, their preservative as well as destructive influence on the bhava will be equal. If three of the four planets be strong, they will cause a slight diminution in the number of brothers. If some out of the three strong planets be feminine and occupy bad places, they would add slightly to the number of younger brothers and sisters possible under the other horoscopic conditions and the number of such after-born will be the number of whole Navamsas traversed by the lord of the भ्रत्रुभव (Bhratru-bhava) in the sign it is in.

भूमिजे सहजस्थाने यावतां विघ्ने फलम् ।

शत्रुनीचग्रहै ल्यवत्या तावन्तः सहजाः स्मृताः ॥ २० ॥

Stoka 20. Ascertain how many planets have benefic dots in the 3rd place from Mars in that planet's Ashtakavarga. From this list deduct those that are inimical or depressed. The remainder will give the aggregate number of brothers and sisters to be born.

आतृदी शीघ्रहर्षस्ती आतृदी पुंग्रहर्षीगी ।

सोदरेशुद्गजी खावार्ता आत्सस्तुखप्रदी ॥ २१ ॥

Stoka 21. The lord of the भ्रत्रुभव (Bhratrubhava) and Mats occupying a sign owned by a female planet and capable of causing the birth of brothers and sisters will prove beneficial to the brothers. The same planets occupying a sign belonging to a male planet under the

same circumstances will be auspicious to the sisters that the Jataki will have.

स्त्रीहोरया वा मुवतिग्रहेण सुके यदि आनुगृहे विलम्बात् ।

सहोदरीलाभमुपैति जातः सहोदरं सत्परतोऽन्यथा चेत् ॥ २२ ॥

Sloka 22. If the 3rd bhāva from the Lagna be connected by a female कर्ता (hora) i.e. the Moon's, or occupied by a female planet, the person born will have a sister next after himself. If the conditions be otherwise, i.e., the hora of the 3rd bhava or the प्राप्ति occupying it be male, the person concerned will have a brother born immediately after him.

कारकः सहजाधीशस्तदेशी तत्र संस्थितः ।

इष्टानिष्टकरास्तेषां सदाशान्तर्देशात् च ॥ २३ ॥

Sloka 23. The कारक (Karak) of the भ्रातुभाव (Bhratubhava), its lord, the planet aspecting it, and the one occupying it—these four are beneficial or otherwise in their dasa and अन्तर्दाशा périodes.

कारकादिचतुःखेटस्फुटयोगांशकानुजाः ।

वद्यर्थः नीचांस्त्रिमूलांशाः स्तोचांशाः दिगुणीकृताः ॥ २४ ॥

Sloka 24. Ascertain the Navamsa attained by the four classes of planets explained in the preceding sloka. Take away from them those amsas that represent depression, inimical and eclipsed Navamsas and double the swakshētra and exaltation Navamsas. The result will represent the number of the after-borns.

NOTES.

The following sloka from वामपात्र gives another method.

तृतीयराशीधरस्तिष्ठतांशो भीमानिकांशं च कुनातृतीये ।

तदीश्वरांशो च समेन योग्यं विषेशलक्ष्ये सहमाः कर्मेण ॥

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is positioned. Add these and take a third. This will represent the number of after-borns.

तृतीयात्समर्थेण आनुगार्याकलं वदेत् ।
लभेश्वरुजसोत्थेशा आवनिएश्वरप्रदाः ॥ २५ ॥

Stoka 25. It is with reference to the 7th place from the भ्रतभाव (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टविपुलं तु सहोदराणां
लग्राधिपेन सहिते यदि सोदरेशे ।
अन्योन्यमिष्टखन्तरौ यदि तौ घलाल्यौ
लभेऽप्या सहजमे न विभागमाहुः ॥ २६ ॥

Stoka 26. There will be much fraternal affection among the brothers of a person if the lord of the भ्रतभाव (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as stokas 27, 30 and 32 appear in ज्ञानकृत.

लभेश्वरुजनायकी विष्णिनावन्योन्मश्वव्रग्हातौ
दुष्प्रिक्ष्यसितकारकी च यदि वा दुःसामगी दुर्वली ।

तत्पाके सहजप्रमादकलहं तन्नाशुभर्थक्षयं
तत्सेटोपग्रकोपदेतुकलहस्तेहादिसर्वं वदेत् ॥ २७ ॥

Stoka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karak) be weak and occupy a दुष्खण (Duskhana), the astrologer is to say, there will arise at the time when the dasa (पाक-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुहस्तेजसुन्ते शुक्रे आत्मरक्षणवत्परः ।
रविएष्टे सुधे सौरये सुहृत्वाद्यकरो गवेत् ॥ २८ ॥

Stoka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.
cf. जलशानल

गुरुहः सहस्रो षष्ठ्य महसील्यदः ॥

आत्मरक्षणवत्पराय स्फारकाणां नीचारिदुःस्थानसमन्वितानाम् ।
शुक्रो दद्यापां धनसत्पनादें पराजयं आत्मविनाशयाद् ॥ २९ ॥

Stoka 29. If the planet occupying the 3rd bhava, its lord, or its कारक (Karak) be in depression, in an inimical house or in a दुष्खण (Duskhana), the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

Find the number signified by (1) the Navamsa occupied by the lord of the 3rd bhava (2) the Navamsa occupied by Mars and (3) the Navamsa where the lord of the 3rd house from Mars is posited. Add these and take a third. This will represent the number of after-borns.

तृतीयात्सप्तमब्देण आतृभार्याफलं वदेत् ।
लग्नेशानुजसोत्थेषा आवनिष्टशुभग्रदाः ॥ २५ ॥

Stoka 25. It is with reference to the 7th place from the भ्रत्यनाय (Bhratru bhava) in a person's horoscope should an astrologer make a prediction regarding his brother's wife. The planets that influence the brother's fortunes for the worse or the better are (1) the lord of the Lagna (2) Mars and (3) the lord of the 3rd bhava.

अन्योन्यमिष्टिपुरुलं तु सहोदराणां
लभाधिषेन सहिते यदि सोदरेषो ।
अन्योन्यमिष्टसचरी यदि ती चलाक्षी
लग्नेऽथवा सहजमे न विभागमाहः ॥ २६ ॥

Stoka 26. There will be much fraternal affection among the brothers of a person if the lord of the भ्रत्यनाय (Bhratru bhava) in his horoscope be in conjunction with the lord of the Lagna. If these two planets, being naturally friendly and possessed of strength at the same time, occupy the Lagna or the 3rd bhava, astrologers say there will be no partition of property among the brothers (during their life time).

NOTES.

This as well as stokes 27, 30 and 32 appear in नात्याल.

लग्नेशानुजनायकौ विष्णिनायन्योन्यशब्दग्रही
दुष्विक्षयस्थितकारकौ च यदि वा दुःखानगी दुर्खली ।

तत्पाके रहजप्रमादकलै तथाशुभर्थक्षयं
तत्स्लेषोपगकोपहेतुकलहसेहादिसर्वं वदेत् ॥ २७ ॥

Stoka 27. If the lords of the Lagna and the 3rd bhava be weak and mutually inimical, or if the planet occupying the 3rd bhava and its कारक (Karak) be weak and occupy a दुष्खण (Dusthhana), the astrologer is to say, there will arise at the time when the dasa (वर्ष-Paka) of the weak, inimical or ill-placed planet matures itself, quarrel and confusion among the brothers, their ruin, waste of wealth, culminating in rankling feud or closing reconciliation and other such events according to the nature of the planets associated with those that bring about a breach among the brothers.

गुरुद्वेष्टस्युते शुक्रे भ्रातृरक्षणतत्परः ।
रविद्वेषे शुक्रे सोत्ये रुहन्माशकरो भवेत् ॥ २८ ॥

Stoka 28. When Venus aspected by Jupiter occupies the 3rd bhava, the person born will devotedly cherish his brothers and sisters. If Mercury occupying the 3rd bhava be aspected by the Sun, he will alienate the affection of those that would otherwise be friendly.

c.f. बलाद्यग्रहण

गुरुद्वेषः महस्यो भृगुः महस्योत्पदः ॥

भ्रातृरक्षणतत्पराणां नीचारिदुःखानसमन्वितानाम् ।

सुक्तो दशायां घनसत्त्वनाम्यं पराग्यं भ्रातृविनाशमाहुः ॥ २९ ॥

Stoka 29. If the planet occupying the 3rd bhava, its lord, or its कारक (Karak) be in depression, in an inimical house or in a दुष्खण -Dusthhana', the astrologers say, there will happen in the dasa and antardasa period of a planet such as has been described, loss of wealth

and energy, discomfiture, or, the death, of a brother or sister.

लगेयस्फुटदो विश्वोध्य सहजस्यानाधिपसा स्फुटं
तद्वक्षवगते शनी॒ तु मरणं वहसोदराणां वदेत् ।

त्रयादि॒ स्फुटतस्तु मानगृहपं भीमं॒ च संशोधिते
राशी॒ मानुसुते तथैव च त्रितीयग्रस्फुटशिष्ठवा ॥ ३० ॥

Stoka 30. Subtract the figures for the lord of the 3rd bhava from those for the lord of the Lagna. When Saturn arrives at the asterism indicated by the remainder in the above process, the astrologer is to divine the death of a brother or sister of the person born. Again, from the figures obtained above, subtract the figures for the lord of the 10th bhava and Mars. The result indicates the Rasi which when Saturn occupies, a similar event is likely to take place. Thirdly, add the figures for the 4 planets mentioned above; when Saturn occupies the कंस (Amsa) denoted by the aggregate, the same event may happen.

NOTES.

स्फुटः सहस्रदरवति is the reading adopted in ज्यूतकरता instead of स्फुटस्तु मानगृहपं in the 3rd part of this stoka.

त्रितीयस्फुटाकान्तदग्नाणराधि॒ सते गुरी॒ सोदरनाशमालुः ।

त्रितीयस्फुटाकान्तदग्नामृतीव॒ संपत्सुखदागिनी॒ सात् ॥ ३१ ॥

Stoka 31. Find out the Drekkana indicated by the sum total of the figures for the four planets connected with the (ध्यायभाव-Bhratru bhava) 3rd bhava. When Jupiter passes through the sign owning the Drekkana in question, astrologers say, there may be the loss of a brother or sister. Find the asterism indicated by the sum total above referred to. The dasa period of the

planet presiding over the star will be greatly productive of happiness and prosperity to the younger brothers.

भूषुनुस्फुटतो विशेष्यं कणिनं शेषविकोणे गुरी

जात्यानुबन्धायानं शितिसुतं राहुस्फुटाच्छोधयेत् ।
तद्राशिश्वनवांशकेऽमरगुरी तज्जगेषुनाशं वदेत्

जन्माधानपकर्मपस्फुटगृहे जीवेऽनुजो जायते ॥ ३२ ॥

Sloka 32. Subtract the figures for Rahu from those for Mars. When Jupiter passes through the triangular signs indicated by the remainder, there may be the loss of a younger brother or sister. Subtract the figures for Mars from those for Rahu. When Jupiter passes through the particular Rasi and Navamsa corresponding to the remainder, there may be the loss of an elder brother, or sister. Find the Rasi corresponding to the sum total of the figures for the lords of the rising sign at the time of birth or conception and of the 10th bhava. When Jupiter traverses this Rasi, the birth of a younger brother or sister may be expected.

NOTES.

In the last पाद the reading in अन्तर्गत is slightly different, viz.,
लग्नाश्वात्पञ्चमपस्फुटगृहे.

विक्रमाधिपती स्वेच्छे नाशस्ये पापसंयुते ।

चतुर्थश्वी चरांशस्ये युद्धात्पूर्वे इदो मनेत् ॥ ३३ ॥

Sloka 33. When the lord of the 3rd bhava being in exaltation occupies the 8th bhava in conjunction with a malefic planet in a moveable sign and in a Navamsa owned by a moveable sign, the person concerned will be firm at the prospect of battle.

NOTES.

In this connection compare the following yogas given in अनुकरण.

शौर्याधिपे तुद्रगते चलाक्ये केन्द्रविकोणे यदि सौम्यहुए ।

मूलविकोणे मनग्रहेषु वैशेषिकांशे पुलः स धीरः ॥

युद्धाभिलासी समरे प्रवीणः वीर्यधेर सौम्ययुते त्यज्ञाने ।

वैशेषिकांशे चलपूर्णसुक्ते मृदंशके वा पुष्टः स धीरः ॥

कारके चलहीने वा करपट्टयंशासंयुते ।

शुभदग्धयोगसंयन्ते विजयी विक्रमेश्वरे ॥ ३४ ॥

Sloka 34. If, when the धारक (karaka) of the 3rd bhava is either weak or associated with a malefic 60th portion of a sign, the lord of the same bhava be either aspected by or in conjunction with a benefic planet, the person born will prove victorious in war.

शौर्याधिपे भानुपुरेऽन्न चीरथन्द्रानिवे मानसधीर्यजातः । ३५.

दुष्यो जडो मीमयुते प्रकोपी सौम्यानिवे सात्विकबुद्धिपुक्तः ॥ ३५॥

जीवानिवे धीरगुणाभिरामः समलशत्वार्थपिशारदः स्थात् ।

कामातुरः शुक्लसमन्विते तु चन्द्रूलकोपात् कलहप्रवीणः ॥ ३६ ॥

जटो भवेद्राक्षरनाथयनुपुरेऽचिभीतो फणिसंयुते स्थात् ।

महिर्गदो हृषद्वात्ययुक्तः फेत्वन्विते मानिद्युते तथैव ॥ ३७ ॥

Slokas 35—37. If the lord of the 3rd bhava be associated with the Sun, he will be valiant; if with the Moon, he will be firm-minded; if with Mars, he will be depraved, senseless and irritable; if with Mercury, he will be endowed with an excellent understanding; if with Jupiter, he will be winning on account of his steady virtues and thoroughly conversant with the truths of all the sciences; if with Venus, he will be subject to carnal appetite and will cleverly pursue quarrels and intrigues into which his lustful impulse may lead him; if with Saturn, he will be stupid; if

with Rahu, he will be a great coward; and lastly if with Ketu or Mandi, he will suffer from the torpor due to heart-disease and will be outside the pale of other people.

NOTES.

These as well as slokas 38, 39 and 41 are also in जातहरण.

लघुं शुरौं चिकमनाथयुक्तं चतुष्पदानां प्रवदन्ति भीतिम् ।
गच्छ भयं चो जलशाश्विलम् जलप्रमादं समुपैति जातः ॥ ३८ ॥

Sloka 38. If Jupiter occupy the Lagna in conjunction with the lord of the 3rd bhava, the person born has to apprehend danger from quadrupeds or from kine chiefly. If the Lagna be a watery sign, he will be exposed to risk from water.

NOTES.

cf. sloka 44 *infra.*

कुजेन युक्ते स्वचरे यत्तिष्ठे सत्त्वं वलं गानसुखं समेति ।
कुजात्तुजसात्तुजराशिनाधास्यपो यत्तिष्ठा रणरंगश्चरः ॥ ३९ ॥

Sloka 39. If the planet associated with Mars possess the highest strength, the person born will possess courage, strength and will enjoy the pleasure derivable from music. If the 3 planets, *viz.* Mars, the planet occupying the 3rd bhava and the lord thereof, be in great strength, the person concerned will be a hero in battle.

तेषां त्रयाणामपहारकाले पाकेऽथवा शूलफलादिसौख्यम् ।
ओम्रहस्यीभूषणसत्कपादिसंपत्करं आनुसुवादिलागम् ॥ ४० ॥

Sloka 40. At the time the three planets mentioned in the previous sloka have their अपहार (Apahara) or पाक (Paka) [*vide Adhyaya 18 infra*] of a dasa, will come the enjoyment of fruits, roots and other sweet

edible things,' edifying speeches such as it is a 'pleasure' and 'privilege of the auditory organs to hear,' and happy events resulting in the 'accession' of 'brothers, sisters, sons, daughters, etc.

सात्विको भवति सोदराधिष्ठै सौम्यवर्गसहिते घलान्विते ।
नीचमृदरिपुपापराधिगे पापखेचरयुते तु सादसी ॥ ४१ ॥

Stoka 41. If the lord of the 3rd bhava has attained benefit vargas and is strong, the person born will be virtuous; but he will be rash if that planet be in depression or eclipsed or occupy an inimical or malefic sign and also associated with a malefic planet.

श्रीर्याधिष्ठै राहुसमेश्वराधिनापान्विते राहुयुते विलगे ।
सर्पकूर्यं पिकमराधिनाथे युधेत युक्ते गलरोगभाघ लात् ॥ ४२ ॥

Stoka 42. If the lord of the 3rd bhava be in conjunction with the lord of the sign occupied by Rahu and if the latter be in the Lagna, danger has to be dreaded from a snake. If Mercury be in conjunction with the lord of the 3rd bhava, the person born will suffer from an ailment affecting the throat.

पापे तृतीये गलरोगमन्त्र वदनिं मान्यादियुते विशेषात् ।
मीमान्विते मासुमुते चलाढ्ये तृतीयराशीं यदि कण्ठरोगम् ॥ ४३ ॥

Stoka 43. When a malefic planet in conjunction with Mars or some such other planet occupies the 3rd bhava, astrologers predict the disease of the throat; if Saturn possessed of abundant strength be in conjunction with Mars in the 3rd bhava, the person born, they say, will be liable to the itch.

NOTES.

Vide also Achyuta VI—stoka 66 *supra*.

विक्रमेशगुह्यं लग्नं गतीं गोभीतिस्त्वकौ ।
राहुणा या कणिकान्तराधिषेन युतीं यदि ॥ ४४ ॥

Slaka 44. The lord of the 3rd bhava and Jupiter occupying the Lagna in conjunction with Rahu or the lord of the sign occupied by Rahu point to risk from kine.

NOTES.

cf. sloka 38 *supra*.

संसुधो विक्रमपतिर्गलरोगकरो भवेत् ।
सोत्थेऽरिनीचरे पापे सोत्थाभावो विपादिक्षत् ॥ ४५ ॥

Slaka 45. The lord of the 3rd bhava associated with Mercury will occasion the disease of the throat. If a malefic planet in the 3rd bhava be in its inimical or depression sign, loss of brothers will result from poison or other cause.

जुधेन जीवेन युतेक्षिते चा तृतीयराशीं पलसंयुते च ।
तत्केन्द्रगे मन्त्राणि शोधने चा कण्ठस्वरं चारुतरं समेति ॥४६॥

Slaka 46. If the 3rd bhava be strong and be either occupied or aspected by Mercury and Jupiter, or if Jupiter and Mercury occupy a Kendra in respect to the 3rd bhava in question, the person born will possess an exceedingly fine voice.

तृतीये सौम्यसंयुक्ते सौम्यखेचरवीक्षिते ।
तदीशे शुभसंयुक्ते कर्णयोर्भूषणं वदेत् ॥ ४७ ॥

Slaka 47. When the 3rd bhava is occupied as well as aspected by a benefic planet and when the lord of that bhava is in conjunction with a benefic planet, the astrologer may declare the acquisition of an ornament for the ears.

शुक्रे चतीये यदि मौक्किकं तु जीवे हृलस्याभरणं वदन्ति ।

सरक्तमानीलमर्य दिनेष्वे चन्द्रे बहुत्वाभरणं वलालो ॥ ४८ ॥

Stoka 48. When Venus is in the 3rd bhava, the ear ornament will consist of a pearl; if it be Jupiter, the ear ornament will be a Tulasi, i. e. of the form of Tulasi leaf; if it be the Sun, the ornament will be a red stone set in a ground of blue; if it be the Moon possessed of abundant strength, there will be a multiplicity of ornaments.

NOTES.

The latter half of this stoka reads thus in वातकर्णः—

मानोस्तु सम्बन्धमुते तुतीये सरक्तमानीलमर्यं हिमादी ॥

सौम्ये इयामं शुक्रेष्वे विचित्राभरणं वदेत् ।

तत्पती स्त्रोचर्गस्ये दिव्यमाभरणं वदेत् ॥ ४९ ॥

Stoka 49. If Mercury occupy the 3rd bhava, the ear ornament will be dark-green; it will be variegated when the 3rd bhava is a sign owned by Mars. When the lord of the 3rd bhava in the last-mentioned case is in its own varga or exaltation, the ornament will be charming.

c/f. वातकर्ण

चन्द्रे बहुत्वाभरणं तु सौम्ये इयामं भवेत्तितिमूलयुक्ते ।

विचित्रमालयाभरणं तीव्रे पापेति तत्त्वमाहुरायाः ॥

मानस्ये तुरगिऽधयानुजपतो सौम्यक्षमे तथ्वे

दिव्यं वस्त्रमप्यमेति सहजे सौम्ये सुवृत्तं लभेत् ।

दीर्घाळीये बहुत्वाभूपणकरी शुक्रमालयानपी

साता र्धमेक्यात्तरसञ्चरणदी जीवज्ञपुक्तेष्विती ॥ ५० ॥

Stoka 50. When the lord of the 3rd bhava occupying the 10th or the 4th (?) is in a benefic sign and

in conjunction with a benefic planet, the person born will get an article of attire incomparably beautiful. If a benefic planet be in the 3rd bhava, his wearing apparel will be of a superior kind. Venus and the lord of the 3rd bhava when possessed of abundant strength produce abundant clothing and decoration; when associated with or aspected by Mercury and Jupiter, they secure the advantages of listening to sweet discourses on religion and morality.

NOTES.

This as well as sloka 52 appear in जगत्करण.

धैर्यान्वितो विक्रमेण्ये सौभ्यग्रहनर्थाद्यके ।

शुभेति शुभयुते वैशेषिकसमन्विते ॥ ५१ ॥

Sloka 51. A person will be courageous if at his birth the lord of the 3rd bhava occupies an auspicious Navamsa or is either aspected by or in conjunction with a benefic planet, or is in a Vaisesikamsa (पैसेषिकांश) (*vide Supra. Adhyaya 1—Sl. 44.*)

धैर्यादिष्ये पापयुतेत्विते वा दुःखान्वगे धैर्यविनाश्यमेति ।

केन्द्रत्रिकोणे शुभलेट्युक्ते शुभेति वा यदि धैर्यवाली ॥५२॥

Sloka 52. If the lord of the 3rd bhava occupy a (दुःखान्श) Dussthana (6th, 8th or 12th) and be either aspected by or in conjunction with a malefic planet, the person born will be lacking in courage. But if the lord of that bhava occupying a Kendra or Trikonī be either associated with or aspected by a benefic planet, the person concerned will be endowed with courage.

वीर्यादिष्ये भूमिसुयुतेन युक्ते पापर्थमे वीर्यविनाशदेहुः ।

केन्द्रत्रिकोणे ससिते चलाद्ये वीर्यादिको मोगगुणप्रकाशः ५३

Stoka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निशाकरं त्वयत्वा लग्नात्सोदरमे शुभे ।

शुभराश्वंशंगे जातः समेति सुखभोजनम् ॥ ५४ ॥

Stoka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्य राशिनयमागट्टगाणसंस्थे

यीर्याधिषेयदि शुराचित्यरीचित्ये पा ।

चत्केन्द्रकोणगृहमेऽवनिजे पलाछ्ये

आतस्तु कन्दकल्पूरसप्रियेः स्वात् ॥ ५५ ॥

Stoka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drektana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिष्याः शुक्रः शोकरोगमध्यदः ।

तत्रैव शुभकल्परी श्वस्त्रू पुरुतो यदि भास्त्रकल्पत् ॥ ५६ ॥

Stoka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

NOTES.

Same as Adhyaya 8, SI. 67.

युरुशुक्तुरे भूत्तो नाथे सौम्पद्युतेभिते ।
चलयच्छुभट्टे या त्वंश्रदाता भवेत्तरः ॥ ५७ ॥

Stoka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्प्ये स्तोते गते भूत्तो सौम्पद्युतेभिते ।
नाथे वैशेषिकाशि या सुखसुक्तिप्रदो भवेत् ॥ ५८ ॥

Stoka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकाश (Vaisesikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थभावफलम् ॥

वदन्ति विद्याजननीसुखानि शुग्न्यगोपन्धुमनोगुणानि ।
महीपयानक्षितिसन्दिराणि चतुर्थभावप्रमवाणि चक्षाः ॥ ५९ ॥

Stoka 59. The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

c. जानकर्ता

सुखं गृहं चन्द्रुतुष्टुम्हुग्नं व वयं च गृद्धिर्हितुकं निषिद्धं ।
विद्या च केनित्प्रदन्ति मातृस्पाने वया वाहनपत्र संशाम् ॥

Stoka 53. If the lord of the 3rd bhava occupy a malefic sign in conjunction with Mars, it will breed cowardice in the person born. But if the lord of that bhava possess strength and occupy a Kendra or Trikona in conjunction with Venus, the person concerned will be endowed with superior courage and shine conspicuously by his great capacity for enjoyment.

शुक्रं निष्ठाकरं त्वक्त्वा लग्नात्सोदरमे शुभे ।

शुभराश्यंश्चये जातः समेति सुखमोजनम् ॥ ५४ ॥

Stoka 54. When a benefic planet other than Venus and the Moon occupies the 3rd bhava and is in a benefic Navamsa, the person born will have palatable food at his command.

जीवस्त्र राशिनवभाग्दग्नाणसंस्थे

वीर्याधिषेदं यदि शुरानिरवीचित्वे च ।

दत्तेन्द्रकोषणशुद्ध्येऽपनिषेदं चलाण्डे

जातस्तु कन्दफलपूलरसप्रियेः स्वाद् ॥ ५५ ॥

Stoka 55. If the lord of the 3rd bhava occupy a Rasi, Navamsa or Drekkana owned by Jupiter, or be aspected by that planet, and if Mars occupy in great strength a Kendra or Trikona with respect to the lord of the 3rd bhava, the person born will be fond of roots, fruits, radishes and syrups.

सोदरारातिगः शुक्रः शोकरोगमयप्रदः ।

क्षेत्रं शुभकारी स्याद् पुस्तो यदि भास्त्रकारा ॥ ५६ ॥

Stoka 56. Venus in the 3rd and the 6th bhavas causes sorrow, disease and danger. The same planet in the same position may become benefic when in advance of the Sun (when appearing as an Evening star).

NOTES.

Same as Adhyaya 8, Sl. 67.

गुरुचुक्षुते भूक्ती नाथे सौम्ययुतेक्षिते ।

बलवन्जुभदटे वा त्वंद्रदाता भवेत्वरः ॥ ५७ ॥

Stoka 57. If in the 2nd bhava the lord thereof become associated with Jupiter and Venus, or being in conjunction with or aspected by a benefic planet be powerfully aspected by another benefic planet, the person born will dispense food to many.

सौम्ये स्वोर्यं गते भूक्ती सौम्यग्रहनिरीक्षिते ।

नाथे वैशेषिकार्थे पा गुरुचुक्षिप्रदो भवेत् ॥ ५८ ॥

Stoka 58. When a benefic planet in its exaltation in the 2nd bhava is aspected by another benefic planet or when the lord of the aforesaid bhava has attained a वैशेषिकार्थ (Vaiseshikamsa), the person born will become the giver of food and happiness to many.

॥ अथ चतुर्थमावफलम् ॥

वदन्ति विद्याजननीसुखानि सुगन्धगोचन्युपनोगुणानि ।

महीपयानक्षितिमन्दिराणि चतुर्थमावप्रभवाणि चश्चाः ॥ ५९ ॥

Stoka 59. The acquisition of learning, the welfare of the mother, happiness, sweet-smelling substances, kine, relations, mental attributes, royal vehicles, lands and houses arise from the 4th bhava, say the sapient astrologers.

c. जातकरत्न

सुखे गृहे चन्युसुद्द-सुगन्धे वद्ये च वृद्धिर्हितुकं निषिद्धं ।

विद्या च केचिद्प्रस्तुन्त्रिव मातृस्थाने तथा वाहनमत्र संज्ञा ॥

विद्याराशौ निजपतियुते सौम्ययुक्तेष्टिते चा
 जातो विद्याविनयचतुरब्दन्द्रष्टुनी चलिष्टे ।
 दुःस्ते पापव्यचरसहिते पापद्वेषं सदीशे
 विद्याहीनो भवति मनुजः पापरात्मित्यिते चा ॥ ६० ॥

Stoka 60 When the Rasi representing the 4th bhava is occupied by its lord or is either aspected by or associated with a benefic planet, the person born will be amiable for his learning and humility. The same will be the case when Mercury is the strongest. If the lord of the 4th bhava occupy a दुष्ट्हान (Dusthhan) or be associated with or aspected by a malefic planet, the person concerned will be devoid of learning. The same will be the result when the lord of the 4th bhava is in a malefic Rasi.

NOTES.

This as well as the next two stokas are also in ज्ञातकरण.

विद्यास्यानपविचन्द्रतनयाः पद्मिल्ययायुःस्थिताः
 विद्यायुद्दिविवेकहीनफलदा नीचारिगा या यदि ।
 स्वोच्छ्वर्गसाधिकोणगृहमाः केन्द्रस्थिता पा यदि

थीर्थिद्याविनयादियुक्तिनिपुणो राजाधिराजप्रियः ॥ ६१ ॥

Stoka 61. If the lord of the 4th bhava, Jupiter and Mercury be in the 6th, 3rd, 12th or the 8th place from the Lagna, or if they be in depression or inimical signs, the effect of the yoga will be to make the person born devoid of learning, intelligence and judgment. But if these planets be in their exaltation or स्वक्षेत्र (Swakshetra) or in a Trikona or Kendra position, the person born will be perfect in the combination of such advantages as fortune, learning and education, and will become a favourite of kings and emperors.

शुक्र बलिष्ठे यदि वा चक्राले सीमेद्धिते शोभनभागुक्ते ।
चतुष्टये मातृष्टे बलाद्ये मातुविरागुः सगुदाहरन्ति ॥ ६२ ॥

Stoka 62. When Venus has most power or, when the Moon occupying the benefic portion of a sign in a Kendra is aspected by a benefic planet and the 4th bhava has ample strength, astrologers say the mother will have long life.

NOTES.

Regarding the longevity or otherwise of the mother, उत्तरासांख्य has the following sloka.

मातुन्यादेश चन्द्रो रथमनुष्टुद्योन्यतुजापिरुद्धी
इदौ शुक्रो शुभेदेश यदि शुभयोर्मध्यमां प्रयाती ।
यस्यैवं तस्य मातृपूर्णति हि शतामुष्यमित्यर्दमातु-
पिथे पापग्रहणामय यदि विलिक्षी पापभिः स्वल्पमायुः ॥
मातृस्थानाचिपे पष्टे अय्ये वा चलवज्जिते ।
लमे पापे पापद्वये मातृनाशं पदेद्गुप्तः ॥ ६३ ॥

Stoka 63. When the lord of the 4th bhava is in the 6th or the 12th and without strength, and when the Lagna is occupied by and aspected by a malefic planet, a shrewd astrologer may predict the loss of the mother.

NOTES.

The following sloka from जालवरत regarding loss of mother will be of interest:

दुःस्थी मातृपत्नमपौ सह निशानायेन राहुञ्जन्ती
शिंसं मातृशृन्ति वदन्ति शुनयो पापेतिते पातृम् ।
हुःस्थं मातृपत्नी विप्रप्रमयते पापे च तत्त्वेत्वर्गे
नीये पन्द्रगतिवता किञ्चित्पुते चन्द्रे च नाशं वदेत् ॥
धीणे चन्द्रेऽष्टमे पष्टे अय्ये वा पापसंतुते ।
पाताले पापसंयुक्ते मातृहस्तनिर्न संशयः ॥ ६४ ॥

Slока 64. When the waning Moon is associated with a malefic planet in the 8th, 6th, or the 12th bhava and when the 4th bhava is occupied by a malefic planet, there will be loss of the mother undoubtedly.

मातृस्थानगते भन्दे पापयहनिरीक्षिते ।

रन्धनाथेऽरिनीचस्ये मातृनाशं विनिर्दिशेत् ॥ ६५ ॥

Sloka 65. When Saturn in the 4th bhava is aspected by a malefic planet and when the lord of the 8th bhava occupies depression or inimical house, the astrologer may predict the loss of the mother.

आवृपुत्रगते पापे पातालेऽरिनीचगे ।

चन्द्रे पापसमायुक्ते मातृरोगं विनिर्दिशेत् ॥ ६६ ॥

Sloka 66. When a malefic planet is in the 3rd or in the 5th bhava, and when the lord of the 4th is in depression or in an inimical sign, and when the Moon is associated with malefic planets, the astrologer may predict the mother's ailment.

पषुधरेण सदितः भुखराशिनाथो

धर्मसिंहतो जनकमन्त्र विटं करोति ।

माग्याधिपेन सहितो यदि मातृनाशः

सौरल्यसिंहतो जनकमन्त्र विटं करोति ॥ ६७ ॥

Sloka 67. The lord of the 4th bhava occupying the 9th bhava in conjunction with the lord of the 6th has the effect of making the father a voluptuary. The lord of the 4th bhava occupying it in conjunction with the lord of the 9th produces the same effect upon the father.

पण्मातृपौ पितृस्यामे पितृष्व-ज्यमिचारदौ ।

मातृतावारिदेहेत्केस्यैः परबातकः ॥ ६८ ॥

Stoka 68. The lords of the 6th and the 4th bhavas in the 9th bhava produce profligacy in the father. If the lords of the 4th, 9th, 6th and the 1st bhavas be together in one bhava, the person born has been begotten in the mother by one other than her husband.

पापेभिते पापयुते शशाक्ते दिवाकरे वा यदि केन्द्रराशी ।
कूरे सुखे वा यदि पापद्वये जातो नरः स्यादि मातृगामी ॥३९॥

Stoka 69. If the Moon be associated with as well as aspected by a malefic planet or if the Sun occupy a Kendra position and if the 4th bhava be either malefic or aspected by a malefic planet, the person born will be guilty of incest with the mother.

चन्द्रे भूगी वा केन्द्रस्ये पापदेव्यपाद्योः ।
कूरे सुखे मातृगामी यदि वा गुल्दारमास्त् ॥४०॥

Stoka 70. When the 4th bhava is represented by a malefic Rasi and the Moon or Venus occupying a Kendra is aspected by a malefic planet, the person born will commit incest with the mother or become addicted to the wife of a venerable elder. The same effect is produced when the Moon and Venus happen to be in a malefic 4th bhava and are aspected by a malefic planet.

सुखस्ये सारपट्टेये चन्द्रे माताभ्यमेधुनी ।
च्यविनारप्रदो मातुः च राहुदिननायकः ॥४१॥

Stoka 71. If the Moon occupying the 4th bhava be in conjunction with Mars and the lord of the 6th bhava, the mother of the person born will have had intrigues with another. The Sun and Rahu in the 4th bhava will make the mother incontinent.

यौतुश्चौ राहुकेतुभ्यां युक्ते नन्दिन संगमः ।

मन्दपुक्ते तु शुद्रेण वैश्येन त्रुष्णोगतः ॥ ७२ ॥

रवियुक्ते वैश्येण भूत्रिभ्यां द्विजसंगमः ।

एवं चन्द्रः कुलारीश्चपुक्त्तस्तत्फलदो भवेत् ॥ ७३ ॥

Slokas 72-73. When the Moon, in the position described in sloka 71, is associated with (1) Rahu or Ketu, the mother intrigues with a low-born person; (2) if with Saturn, the intrigue is with a Sudra; (3) if with Mercury, it is with a Vaisya (4) if with the Sun, the paramour will be a Kshatriya; (5) if with Jupiter or Venus, the lover will be a Brahmin. The Moon associated with Mars and the lord of the 6th bhava in the way described will produce the effect specified in the several cases.

NOTES.

In this connection, compare the following from भागवत.

सहोदरीत्तद्वधमभादुरन्ये दारेश्वर शुक्रयुते मुखस्ये ।

पापेन्द्रितं पापसम्भागमे चा कूरादिपष्ठयेश्वरमन्तिमेऽवि ॥

द्वन्द्वेश्वरं राहुयुते सरापे शैवेश्वरेणापि द्विवाकरेण ।

मातान्यसक्ता मुखराशिवापसंतुक्तमांशाविष्टी तथैव ॥

मुखेश्वरं लग्नर्गतं चलाङ्गे गुर्जिन्दुमीस्यास्त्वं गिर्विष्टव्य इते ।

वैशोपिकाशे शुभ्रहस्तियोगे पतिवता तद्य भवेत्सविदी ॥

तथानिषेदे शीतकरे सराही केती सविदी यदि नीचपक्ता ।

मन्देन युक्ते संति नीचपक्ता वैश्येन सत्त्वा शशिसूर्ययुक्ते ॥

तस्यानिंहं लक्ष्मियजातियुक्तं नीवेन युक्ते द्विनपुड्डिंन ।

शूरोः सुवैनापि तथानिषेन सर्वकरं ताहशयत्र सत्यम् ॥

चन्द्रोऽनिंस्यानगः सानुजेश्वो जातस्यान्यस्तन्यपानं करोति ।

इस्यानस्यी मातृपित्रध्यनायौ पित्रोर्मृत्युर्लग्नाये चलाढ्ये ॥ ७४ ॥

Stoka 74. The Moon occupying an unfavorable position in conjunction with the lord of the 3rd bhava forces the person born to suck the breast of a woman other than his mother. If the lords of the 4th and the 9th bhavas be in a दुःखन (Dusthhana) and the lord of the Lagna be strong, the yoga will lead to the death of the parents.

NOTES.

This as well as Stokas 79 80, 86, 88, 89 & 90 appear in नामकरण.

पितृकर्माधिपे दुःखे लग्ने यो चलसंयुते ।

पित्रोरनिष्टकारी सात् सीमन्तरहितोऽथवा ॥ ७५ ॥

Stoka 75. When the lord of the 10th place from the पितृनाथ (Pitrubhuva 9th) is in a दुःखन (Dusthhana) and the lord of the Lagna is possessed of strength, the person born is either to become the bane of his parents or has had no सीमन्तरहित (Seemantha samskara).

मातृस्यानेश्वरलभेदी तदिक्षकोणगती यदि ।

उदीशाहुमगो माता। पित्रा सद भूता भवेत् ॥ ७६ ॥

Stoka 76. If the lords of the 4th bhava and the Lagna be in Trikona positions with respect to those two bhavas respectively, and if the lord of one of the Trikonas be in the Lagna, the mother of the person born will die along with the father.

मातृलभेदशित्रुपाः केन्द्रकोणस्तिवा यदि ।

उद्यान्तर्दशाकाले जनन्यास्त्वनुसृत्युदाः ॥ ७७ ॥

Stoka 77. If the lords of the 4th, the 1st and the 9th bhavas be in Kendra or Trikona positions, they will, during their dasa and antardasa periods, lead to the mother of the person born following the father in death.

रवीन्द्रं पितृमातृलोऽथ दि तावेनुभूत्युदी ।
तदीशेश्वितयुक्ते वा रप्तिसंबन्धनसंयाम ॥ ७८ ॥

Slok 78. The Sun and the Moon occupying respectively the 9th and the 4th bhavas will lead to the mother of the person concerned following the father in death. The same is the case when the bhava associated with the Sun has the presence in or the aspect on it of the lords of the 9th and the 4th bhavas.

ये मातृमातृपतिकारकवत्तरमेता-
स्तन्मातृराशिगतधीष्मुखेचरेनद्वा : ।
तैपामनिष्टकरस्तेददशापहारे

जातस्य मातृमरणं प्रवृद्धन्ति सन्तः ॥ ७९ ॥

Slok 79. Ascertain the lord as well as the कारक (Karaka) of the 4th bhava and the planets if any associated with them, as also the planets that occupy or aspect the मातृभव (Mathrubhava). Again find out which of these planets is malefic. During the दापाहोता (Dasapahota) period of this last mentioned planet will happen, say the astrologers, the demise of the mother of the person concerned.

मार्त्त्यन्दस्फुटतो विशोध्य शशिनं उच्छेपराइयश्चके
अत्रि मातृमुते च मातृमरणं तत्कोणसे वा नृणाम् ।
संशोधयो यमकण्टको दिमकराद्रन्नाभिपत्त्वं स्फुटे
तद्रायी रविनन्दने मृतिसूर्येत्यम्बा तदेष्ये रवी ॥ ८० ॥

Slok 80. Subtract the figures of the Moon from those of the Sun; find what Rasi the remainder represents. When Saturn and Jupiter pass through that Rasi and Navamsa or through the triangular positions corresponding thereto, the death of the mother may

take place. Again, find the remainder resulting from the subtraction of यमकांतक (Yamakantaka) from the lord of the 8th bhava from the Moon. This remainder should indicate a certain Rasi and a Navamsa thereof. When Saturn passes through the Rasi and the Sun through the Navamsa in question, the mother may pass away.

गोपुरार्चंशके जीवे सुखस्थानगतेऽपि वा ।

घनायश्चिदिमावेषु सेटेषु च सुखी भवेत् ॥ ८१ ॥

Stoka 81. When Jupiter has attained a Vaisheshi-kamsa (*viz.* Adhyaya 1 sl. 44) such as Gopura and others, or is in the 4th bhava, and when the other planets occupy the 2nd, the 11th and the 4th bhavas, the person born will be happy.

पुधराइयुते सीरुपे सीम्यमध्यगतेऽप्यवा ।

जीवरास्त्वंशके शाऽपि पुण्यकर्मरतः सदा ॥ ८२ ॥

Stoka 82. When the 4th bhava has upon it the aspect of Mercury or is between two benefic planets or occupies a Navamsa owned by Jupiter, the person born will be ever engaged in holy works.

सुखस्थितः शोभनरात्पिगो पली

विनपसंपन्नमुणाधिको यदि ।

उज्जातिवर्गेण सुखं निरन्तरं

तदीपधातुथिष्मेति मानयः ॥ ८३ ॥

Stoka 83. If the planet in the 4th bhava be strong and occupies a benefic Rasi and if its strength be enhanced by an advantageous connection with the Lagna, then the person concerned will enjoy uninterrupted ease through the instrumentality of a people belonging to the class which the planet represents (*vide*

Adhyaya 1—sl. 20) and will possess a wealth of the metal appertaining to the same planet (*vide Adhyaya 1, sl. 24*).

चतुर्थगे नीचसप्तयातस्त्वनिष्टमावाधिपतिविल्प्रात् ।

लभेणशुद्धर्यदि तत्पकोपात् श्रीरसीर्ष्यादिविनाशमाहुः ॥ ८४ ॥

Stoka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थभावस्थितदश्यिकारका घलान्विता यथातिसीर्ष्यहेतुकाः ।

अनिष्टदा नीचसप्तन्मूद्याः सुर्वं शुभेनासुत्तमन्यत्वेच्छैः ॥ ८५ ॥

Stoka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थगे भावपती सद्गुके वलाधिके स्थाचिरकालमोगी ।

शुभान्विते रन्धरिषुब्यवस्थे जावोज्यकालं समृपेति सीर्ष्यम् ॥

Stoka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

सुखचिन्ता गृहेज्याम्या मातृचिन्ता सुखेन्दुतः ।
सुगन्धं गृहगुकाम्या चलयाहनभूपणम् ॥ ८७ ॥

Sloka 87. Every calculation, firstly, in respect to one's ease and comfort should be with reference to the 4th house and Jupiter; 2ndly, every thing concerning the mother should be thought of from the 4th bhava and the Moon; 3rdly, all fragrance as well as cloth, vehicle and ornaments should be guessed in reference to the 4th bhava and Venus.

c/. सर्वधिकामनि

सुवर्णवज्राभरणादियां शुक्राद्वेचत्सुखराशितो या ॥
सुखेश्वरे धीभनराशियुक्ते शुक्रेण रहे सति संयुते या ।
अरातिनीचग्रहटटिर्णे सुगन्धमाल्यादिसुखं समेति ॥ ८८ ॥

Sloka 88. If the lord of the 4th bhava occupying a benefic sign be either aspected by or in conjunction with Venus, and at the same time free from the aspect of an inimical or depressed planet, the person born will enjoy the pleasure due to unguents, odoriferous flowers and similar appliances.

कीर्णनिवे शीतकरे सुवर्णं राहिष्यजे जीर्णवरं समेति ।
कीर्णेयकं जीर्णयुते च रक्तचित्रं सगुके सशनीं तु छल्यम् ॥ ८९ ॥

Sloka 89. When the Moon is strong, the person born will have good clothes to wear; if the Moon be associated with Rahu or Ketu, his clothing will be tattered; if associated with Jupiter, the apparel will be of silk; if with Venus, it will be variegated with jewels; and if with Saturn, it will be of a dark colour.

शुक्रेन्दुवर्गसद्विते सुखराशिनाये
शुक्रेण धीरुचिना सद्वितेविते चा ।

Adhyaya 1-si. 20) and will possess a wealth of the metal appertaining to the same planet (*vide Adhyaya 1, si. 24*).

चतुर्थं गो नीचसप्तम्यातस्त्वनिष्टमावाधिपतिर्विलम्बात् ।

लघेशश्ववृद्धिदि तत्रकोपाद् शरीरसीरुपादिविनाशमाहुः ॥ ८४ ॥

Stoka 84. If the lord of an untoward bhava from the Lagna, occupying its depression or inimical sign in the 4th bhava, be an enemy of the lord of the Lagna, the astrologers say that, through the dire influence of this adverse planet, the person concerned will be bereft of bodily and other comforts.

चतुर्थं भावधितदर्शिकारका भलानिष्टता पद्यतिसीरुपहेतुकाः ।

अनिष्टदा नीचसप्तम्यमृदगाः सुखं शुभेनामुखमन्यखेच्चैः ॥ ८५ ॥

Stoka 85. If the planet in the 4th bhava, the one aspecting it, and its Karaka be all strong, they will produce much happiness to the person concerned ; if those planets be in their depression or inimical signs or be eclipsed, they will produce unhappiness—the rule being that joy is occasioned by an auspicious planet and misery by the inauspicious ones.

चतुर्थं गो मास्यपती सञ्जुक्ते चलाधिके स्ताधिरकालभोगी ।

शुभानिष्टते रन्धरिपूच्ययस्ये वातोऽन्द्रकालं सम्पूर्णति सीरुपम् ॥

Stoka 86. If the lord of the 9th bhava occupying the 4th in conjunction with Venus possess predominant strength, the person born will live in pleasure and opulence for a long time ; but if the aforesaid lord of the 9th bhava occupying the 6th, 8th, or the 12th place from the Lagna, be associated with a benefic planet, the happiness of the person concerned will be but short-lived.

यन्मुखेषी भवेन्नित्वं पापाक्रान्ते रसातले ।
नीचास्त्वेटसंयुक्ते शुभमात्रयोगवर्जिते ॥ ९३ ॥

Stoka 93. When the 4th bhava is occupied by a malefic, depressed or eclipsed planet and is void of any aspect or conjunction of a benefic planet, the person born will have antipathy to his relations.

७५. जलत्वरत्न

पापान्विते पापत्वगे च बन्धौ नीचान्विते वाय सबन्धुनाथे ।
पापग्रहैर्विहरणयोगतत्त्वं विद्रेपकुरुभूमद्वादिवोगात् ॥

सपापे रन्ध्रपे तौरुपे कपटी पापसंयुते ।
स्वोचमित्रस्वदर्गस्थे निष्कापद्यं शुभेजिते ॥ ९४ ॥

Stoka 94. If the lord of the 8th bhava be associated with a malefic planet and the 4th bhava be occupied by an inauspicious planet, the person born will be deceitful; but if the lord of the 8th bhava be in exaltation, in a friendly house, or in its own or a friendly varga and the 4th bhava be aspected by a benefic planet, the person concerned will be candid.

विशुद्धदयः शान्तो दृढयेष्ठे चलान्विते ।
गोपुराधंशके वाऽपि मृदुशादिसमन्विते ॥ ९५ ॥

Stoka 95. A person will be pure-minded and calm when the lord of the 4th bhava is strong, or has attained Gopura and other Vaisesikamargas, or is in शुद्ध (Meidu) and other benefic Shashtryamargas.

वाहनेष्ठे चलयुते यानराशी चलान्विते ।
शुभग्रहेण संरक्षे पाहनादिफलं यदेत् ॥ ९६ ॥

Stoka 96. When the 4th bhava and its lord possess strength and are aspected by a benefic planet,

नीचारिपापगगनटनदिष्टुके

पश्चादिवित्तमस्तिलं लभते मनुष्यः ॥ ९० ॥

Stoka 90. If the lord of the 4th bhava be associated with the Varga of Venus or the Moon, or if it be aspected by or in conjunction with either of the above two planets, and if it be at the same time free from the aspect of a depressed or inimical planet, the person concerned acquires cattle and every other property.

बन्धुस्थानेश्वरे सौन्ये रात्र्यग्रहनिरीक्षिते ।

फारके चलसंपूर्णे बन्धुपूज्यो भवेत्तरः ॥ ९१ ॥

Stoka 91. When the lord of the 4th bhava being an auspicious planet is aspected by another auspicious planet, and when the Karaka of that bhava is in full strength, the person born will be esteemed by his kinsmen.

NOTES.

a/. परापर

बन्धुस्थानेश्वरे सौन्ये द्वुग्रहनिरीक्षिते ।

शशिने लग्नसंयुक्ते बन्धुपूज्यो भवेत्तरः ॥

For the same effect, the following Yoga is given in अमिकातम्.

स्वयंश्वरे दामगते सन्नन्धुनायेन शुक्रे परमोचमागे ।

केन्द्रद्विष्टिते शोधनहस्तिषुके निरीक्षिते पापि स बन्धुपूज्यः ॥

बन्धुपकर्ता तथाये केन्द्रकोणायसंयुते ।

पैषेपिकांशुसंयुक्ते पापदर्योगवित्ते ॥ ९२ ॥

Stoka 92. A person will befriend his relatives when the lord of the 4th bhava occupies a Kendra or Kona position or the 11th bhava and has attained a Vaiseshikamsa and is free from the aspect of, or association with, a malefic planet.

NOTES.

This sloka is found in ज्येष्ठारूपः.

आन्दोलिकाभरणदौ सितपूर्णचन्द्री
केन्द्रविकोणगृहगौ बलिनौ भवेताम् ।
रक्षाम्बराभरणदः सुरपूर्वितर्के
चन्द्रे सुरेन्द्रसचिवेक्षितसंपूर्ते वा ॥ १०१ ॥

Sloka 101. Venus and the full Moon having strength and occupying a Kendra or a Trikona position, will give to the person born under their influence the honor of being conveyed in a palanquin. When the Moon occupying a Rasi belonging to Jupiter is either aspected by or in conjunction with Jupiter will lead to the acquisition of a red apparel or jewel.

आन्दोलिकांतुरमेलांमसुपैति जातः
शुक्रेन्दुयानपतयस्तुनाथपुक्ताः ।
एकत्र देवगुरुपानपचन्द्रव्युक्ताः
केन्द्रविकोणगृहग्राम्यतुरन्त्यापानम् ॥ १०२ ॥

Sloka 102. A person will get a palanquin or a horse to convey him when Venus, the Moon and the lord of the 4th bhava are associated with the lord of the first. If Jupiter, the lord of the 4th bhava, the Moon and Venus be all together in a Kendra or a Kona position, the person concerned will get a vehicle bordered on all sides.

NOTES.

See sloka 118 *infra*. With this as well as the previous sloka compare the following :—

उपराताश्च
चतुर्यष्टम्यगृहज्ञनमविलितो शुभेनेतिस्तो
परस्परमुद्गदतो सापत्तनोष्म मापत्तिपती ।

astrologer may declare the person born will possess vehicles or similar conveniences.

वाहनेश्च वाहनस्ये सेन्दुजे शुभमीष्यिते ।
शुभखेचराश्यंशे वाहनादिफलं चदेत् ॥ ९७ ॥

Stoka 97. When the 4th bhava occupied by its lord in a benefic Navamsa in conjunction with Mercury is aspected by a benefic planet, the astrologer may predict the acquisition of vehicles and other such conveniences on the part of the person born

चन्द्रो विलयसंबन्धी वाहनेशसमन्वितः ।
तुरक्षवाहनं तस्य चदन्ति शुनिपुङ्गवाः ॥ ९८ ॥

Stoka 98. When the Moon is in the Lagna in conjunction with the lord of the 4th bhava, the person born, say the sages, will have a horse to convey him.

द्वितीये वा चतुर्थे वा चन्द्रे शोभनराशिंगे ।
शुभखेचरसंपुत्ते समुपैत्यभ्याहनम् ॥ ९९ ॥

Stoka 99. When the Moon, in conjunction with a benefic planet, occupies the 2nd or the 4th bhava, identical with a benefic Rasi, the person born will have a horse conveyance.

सेन्द्रौ चतुर्थाधिपती विलये लमेश्वरेणावि युतेऽश्वलामः ।
शुक्रेण शुक्रे यदि वाहनेश्च देहान्विते वारणवाहनं स्थात् ॥ १०० ॥

Stoka 100. When the lord of the 4th bhava occupies the Lagna in conjunction with its (Lagna's) lord and the Moon, the person born will have a horse; but if the lord of the 4th bhava occupies the Lagna in conjunction with Venus, the person concerned will have an elephant to ride on.

यानेष्व लाभराशिस्ये सुखे वा लाभगे कुमे ।

अथवा भौमराशिस्ये राज्यप्राप्तिर्वत्तं संशयः ॥ १०५ ॥

Stoka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mira is in लक्ष्मी (Swakshetra) or in the 11th bhava, the yoga will undoubtedly lead to the acquisition of a kingdom

cf. सन्तोषिभिगतामणि

स्वेतेष्वरं लापयते नलाङ्गे व॒-व॒ भ॒-व॒ वा हितिसून्युक्ते ।

भूषुद्वरादौ यदि वा गुखेष्वे राज्यार्थीलयाभरणादिवाक्षम् ॥

समाद्वाहनराशिस्यस्तदधिपत्स्तदधिकश्च प्रथः

स्वोचस्वर्धगुह्यदेषु चलिनः केन्द्रप्रिकोणायगाः ।

दार्पण्युःशपनासनाम्बरणहुचेत्राणि सन्मन्दिरं

बन्धुस्तीहमनीजयाहनयक्षतीरुयानि कुर्वन्ति ते ॥ १०६ ॥

Stoka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

स्वोचस्वराशिगतान्द्रिः केन्द्रकोणस्तमन्वितः ।

विद्यावाहनसंपत्ति करोति विषुलं घनम् ॥ १०७ ॥

Stoka 107 Mercury in exaltation or in Swakshetra (लक्ष्मी) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

सुखाचतुरमन्दिरं द्विस्तुरद्वयान्योलिका
 भवत्यशुभमिथिते तद्यधिके फले पूर्ववत् ॥
 लग्नवाहेश्वरपैशसम्बन्धे चाक्षवाहनम् ।
 शुनेणान्दोलिकापासिर्गुणा यनवाहनम् ॥
 केन्द्रायस्वविलम्बकोणस्तहनस्यौ काल्यवाहेश्वरौ
 देवेदेवेन्द्रुविलग्नानायतहिताचन्योन्यमाधारितौ ।
 अन्योन्यं मतिमार्यक्षम्यकगतौ सुस्थानगौ स्वगृहं
 पद्यन्तौ यदि दीनवेशननितोवि स्थावतुर्वाहनः ॥
 याद्वनेये शुरुयुवे चतुरन्ताख्यवाहनम् ।
 यानेशे रघुमे नने चामरलक्ष्मसंकुषः ॥ १०३ ॥

Sloka 103. When the lord of the 4th bhava is associated with Jupiter, the person born will have a vehicle bordered on all the four sides. When the lord of the 4th bhava occupies the 10th place in conjunction with a benefic planet, the person born will have the appendages of a chowrie and an umbrella.

सुखेश्वरे फेन्द्रगते तदीये लग्नस्तिरे वाहनयोगवन्तः ।
 कर्मेश्वरे लाभगते तदीये कर्मस्तिरे भूपणयानवन्तः ॥ १०४ ॥

Sloka 104. When the lord of the 4th bhava occupies a Kendra the lord of which is in the Lagna, the persons born will have facilities for keeping a conveyance. When the lord of the 10th bhava is in the 11th, and the lord of this again in the 10th, the person born under the yoga will have ornaments and vehicles.

NOTES.

The 3rd pada of this Sloka in श्वर्णवंशनामनि reads differently as follows :—

कर्मेश्वरे लाभगते तदीये ॥

यानेशो लाभराशिस्ये सुखे या लाभगे कुनै ।

अथवा भीमराशिस्ये राज्यप्राप्तिर्न संशयः ॥ १०५ ॥

Stoka 105. When the lord of the 4th bhava is in the 11th or the 4th, and when Mars is in अक्षेत्र (Swakshetra) or in the 11th bhava, the yogi will undoubtedly lead to the acquisition of a kingdom

et. सर्वप्रियेन्तामणि

देवेन्द्रे लाभयते यतांते वन्दी भवे या स्थितिसुतुयुक्ते ।

भूसुदुराचौ गदि या सुखेशो राज्यार्थसीलगामरणादिवानम् ॥

लभाद्वाहनराशिपात्तदधिपत्तद्विक्षयः

स्त्रोचस्त्वंसुदृढेषु चलिनः केन्द्रविकोणायगाः ।

दार्यायुःशयनासनान्परथकुलेत्राणि सन्मनिदर्श

षन्धुलेदमनोवाहनयशःसीख्यानि कुर्वन्ति ते ॥ १०६ ॥

Stoka 106. If the planet occupying the 4th bhava, the lord thereof and the one aspecting it, be in a Kendra or Trikona position or in the 11th bhava identical with their exaltation, their own or friendly signs, and if they be also possessed of strength, they secure to the person concerned long life, beds, seats, apparel, much landed property, a good mansion, friendship of relatives, charming vehicles, fame and happiness.

स्त्रोचराशिगतशान्द्रः केन्द्रकोणसमन्वितः ।

विद्यावाहनसंपत्ति करोति चिपुलं घनम् ॥ १०७ ॥

Stoka 107 Mercury in exaltation or in Swakshetra (अक्षेत्र) identical with a Kendra or a Trikona place from the Lagna, leads to the acquisition of abundant knowledge and vast wealth.

Notes.

For the same effect see the following from उत्तरपाठाशास्त्र.

विद्याप्त्यानाधिकायामृतकिरणसुतौ दुष्टपातान्विहाय
स्वोचान्योन्याधिमित्रस्थितिनिलयगतौ वीहितौ चेचलुमैर्वा ।
हद्यौ युक्तौ कमेणामस्तुरुष्युनन्देतरैर्मैरिविदः
शुराभ्यायी कलीन्दप्रभवति निरर्था यान्त्रिकः कौशली च ॥

लग्नेशास्त्सुखनाथवद्धवनगमी भाग्येशमाग्यस्थिती
चत्वारः शुभवर्गगाः सुखलिनस्ते लग्नसंबन्धिनः ।
अन्योन्याधितवीक्षिता यदि गदीपालधितातुः सुखी
तेजस्ती चतुरन्तरपानधिपुलधीराजचिह्नाद्वितः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

ग्रदात्यः स्वातन्त्र्याधिकायेदिनित्रत्वाभरणादिसौर्यम् ।
खेटद्वये वीर्यपुते विलम्बे तदीयपाके सम्पूर्णते सौर्यम् ॥ १०९ ॥

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (स्थानवल्ल-*Sthanabala*) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed of strength in the Lagna, the person born will be happy in their respective dasa periods.

उक्तस्यानप्रयेष्येको बली वाहनराशिपः ।
लग्नलभेदसंबन्धी वहशा वाहनप्रदा ॥ ११० ॥

Sloka 110. If the lord of the 4th house occupy singly and in strength one of the three positions mentioned in sloka 108, *supra* (*i.e.* 1st, 4th and 9th bhavas) and be associated with the Lagna or its lord, the dasa period of the planet in question will lead to the acquisition of vehicles.

चतुर्थधर्मायधनाधिनाभा विलम्बसम्भवलाधिकावेत् ।
तदीयपाके सम्पूर्णे राज्यं क्रमेण भाग्यं घनलाभमर्थम् ॥ १११ ॥

Sloka 111. If the lords of the 4th, 9th, 11th and the 2nd bhavas be related to the Lagna in some way and have strength, they will, in their several dasa periods, respectively lead to the acquisition of a kingdom, good fortune, accession of wealth and property.

ते चत्वरोऽधिकवलुता देहसम्बन्धिनवे-
देशस्त्वर्चं भवति विपुलं दुर्योगं दुःखदाः स्युः ।
मिथं मिथैस्ततुपरिपवः कारको भावनायो
भावाकान्तो विगतयलिनवेदतिष्ठेशदाते ॥ ११२ ॥

Sloka 112. If the four planets (mentioned in the previous sloka) have superior strength and be connected with the Lagna in some way, all this will take place on a large scale; if they be all weak, they will produce misery. The effect will be mixed if their strength be of a mixed character. If the Karaka of the bhava concerned, its lord and the planet occupying it be inimical to the lord of the Lagna and be weak, they will prove exceedingly troublesome.

NOTES.

For the same effect see the following from उत्तरपादाशास्त्र.

विद्यास्थानाचिनापामृतकिरणसुत्तै दुष्टमाकान्तिहाय

स्वोच्चान्योन्याधिभित्रस्थितिनिलयगती वीक्षितौ चेच्छुपैर्या ।

हस्ते मुक्तौ कमेणामरगुरुमृग्युन्नेतरैर्भूरिविद्यः

द्युराव्यायी कर्तीन्द्रध्येष्ठति नितां मान्त्रिकः कौशली च ॥

लमेशात्तुखनायतद्वयनगौ भाग्येशभाग्यस्थिती

चत्वारः शुभवर्गयाः सुवलिनस्तै लघुसंवन्धिनः ।

अन्योन्याधितर्वीक्षिता पदि महीपालधिराष्ट्रः सुखी

तेजस्त्री चतुरन्तयानविपुलश्रीराजचिह्नाङ्गितः ॥ १०८ ॥

Sloka 108. If, in any horoscope, the four planets, —viz., the lord of the 4th and the 9th bhavas reckoned from the lord of the Lagna and the planets occupying the two bhavas—be strong in auspicious vargas and related to the Lagna in some way, and if they wherever possible be associated; with or aspected by one another, the person concerned will be a king long-lived, energetic, in possession of four-cornered vehicles, large wealth and other symbols of sovereignty.

ग्रदास्यपः स्पानवलाधिकायेद्विचित्रस्त्रामरणादिसीर्घ्यम् ।

सेठदृष्टे वीर्येषुषे विलमे तदीयपाके समूपैति सीर्घ्यम् ॥१०९॥.

Sloka 109. If 3 of the four planets (mentioned in the above sloka) have superior positional strength (*सेत्तनाबल-Sethanabala*) the effect will be the acquisition of diverse kinds of precious stones, ornaments and comforts. If two of the planets be possessed, of strength in the Lagna, the person born will be happy in their respective dasa periods.

If the planets referred to above occupying a दुःखान (Dus-thhana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion : if they be in their own house and, possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

चन्द्रुकर्मण्डाधीशौ लाभस्थानगतेषुकौ ।

पलवन्तौ यदि स्थाता सर्वभाग्यफलप्रदौ ॥ ११६ ॥

Sloka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्तौ सुखभाग्येशौ पश्यन्तौ या सुखस्थलम् ।

पाहनी सर्वभाग्यात्मो राजश्रीतिकरो भवेत् ॥ ११७ ॥

Sloka 117. If the lords of the 4th and the 8th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराधीशौ लंगसंबन्धिनी यदि ।

जीवरथियुतौ सदा राजवश्यादिभूपणम् ॥ ११८ ॥

Sloka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

See sloka 102 *sītā half supra.*

शुभवाहनराधीशौ शुभस्तेचरसंयुतौ ।

चहुसेनाधिपः अमिन् चलिनी यदि जायते ॥ ११९ ॥

वाहनेणोऽरिनीचर्ये दुःस्ये धर्माधिपेष्ठिते ।

मुदुर्वीहनसंप्राप्तिश्चलवाहनवापि चा ॥ ११३ ॥

Stoka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुष्ट्खणा (Dusthhana) and is aspected by the lord of the 9th bhava, there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.
cf. नवार्थिनिलग्नापि

दुःस्ये विष्वै यदि वाहनेणे धार्माधिपेष्ठिते चा ।

मुदुर्वीहनी च्यलवाहनी चा लोभाधिपेतापि समीक्षिते चा ॥

धर्मकर्मविलग्रस्यास्तुशोपगंतुभग्नहाः ।

लभाधिपेन सैद्धांश्च यानान्ते दुःखमामुयात् ॥ ११४ ॥

Stoka 114. If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.

cf. नवार्थिनिलग्नापि

कर्मभाग्यविलग्नेतु लोधे सौभग्यहाः दिपताः ।

देहेषु चा लभाधेन यानान्ते दुःखमामुयात् ॥

जीवे चा सुखपे शुभग्रहयुते लभाच्चपःस्यानन्ते

सौभग्येभ्ये नरवाहनं चिरतरं राजप्रतापान्वितम् ।

दुःस्ये पापयुतेऽस्तनीचरितुर्गो यानादिमात्रं न हि

स्वस्ये सर्वगलाधिके चिरतुर्वे चान्दोलिकारेत्तम् ॥ ११५ ॥

Stoka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

If the planets referred to above occupying a दुष्ट्थान (Dus-thhana) be eclipsed, depressed or in an inimical house, there will be no vehicle or other such means of pleasurable locomotion; if they be in their own house and possess superior strength, there will be a long spell of enjoyment culminating in progress in a palanquin.

बन्धुकर्मगृहाधीशी लाभस्थानगतेष्वको ।

चलवन्ती यदि साती सर्वभाग्यफलप्रदी ॥ ११६ ॥

Stoka 116. If the lords of the 4th and the 10th bhavas either occupy or aspect the 11th bhava and be strong, they will bestow every blessing.

लाभस्थी सुखभाग्येशी पश्यन्ती वा सुखस्थलम् ।

पादनी सर्वभाग्याद्यो राजप्रीतिकरो मयेत् ॥ ११७ ॥

Stoka 117. If the lords of the 4th and the 9th bhavas be in the 11th bhava or aspect the 4th, the person born will have many vehicles and an abundance of every earthly blessing, and be capable of pleasing his sovereign.

धर्मवाहनराशीशी लंगरंवन्धिनी यदि ।

लीवदण्डिपुती तस्य राजवद्यादिभूषणम् ॥ ११८ ॥

Stoka 118. If the lords of the 9th and the 4th bhavas be related to the Lagna in some way and be aspected by or in conjunction with Jupiter, the person born will have the capacity to ingratiate himself into the favor of a king and other such ornamental accomplishments.

NOTES.

* See stoka 102, first half supra.

शुभवाहनराशीशी शुभलेचरसंपुती ।

१ चहुसेनाधिपः अमित् चलिनी यदि जायते ॥ ११९ ॥

वाहनेशोऽरिनीचले दुःखे धर्माधिपेक्षिते ।

सुदूर्चाहनसंग्रामित्यलवाहनतापि वा ॥ ११३ ॥

Stoka 113. When the lord of the 4th bhava being in an inimical or depression sign, occupies a दुःखन (Dusthbana) and is aspected by the lord of the 9th bhava; there will be acquisition of a vehicle which will be either unsteady or prove a very bad specimen of its kind.
cf. ग्रामेभिलागणि

दुःखे विमूढे यदि वाहनेशो भाग्येवरेणावि सभीहिते वा ।

दुर्वीहनी पञ्चलवाहनी वा दामास्तिपेनापि सभीहिते वा ॥

धर्मकर्मिलभस्तास्तुङ्गोपयंशुभयहाः ।

लम्बाधिपेन संदृष्टा यानान्ते दुःखमासुयात् ॥ ११४ ॥

Stoka 114. If the planets in the 9th, 10th and the 1st bhavas be benefic ones in their exaltation and be aspected by the lord of the Lagna, the person concerned will come to grief when a vehicle habitually used by him ceases to exist.
cf. ग्रामेभिलागणि

कर्मभाग्यविलागन्तु स्थोदे सीम्यशहाः त्विनाः ।

दृष्टुः वा लग्नेन यानान्ते दुःखमासुयात् ॥

जीवे वा मुखवे शुभग्रहयुक्ते लम्बाचरपःस्यानगे

सीम्येष्वं नरयाहनं चिरतरं राजग्रन्तापान्तितम् ।

दुःखे पापयुतेऽस्तनीचरितुगे यानादिमाग्नं न हि

स्वर्णे सर्वदलाधिके चिरसुर्खं चान्दोलिकारोहणम् ॥ ११५ ॥

Stoka 115. If Jupiter or the lord of the 4th bhava associated with a benefic planet occupy a benefic Rasi identical with the 9th bhava from the Lagna, the person concerned will move about in royal splendour in a vehicle borne by men during the greater portion of his life.

सशुक्करीवो गेहेण्शो मान्यतो भास्यपे सुले ।
केन्द्रत्रिकोणयोर्वाचिपे बहुवाहनदेवमाक् ॥ १२३ ॥

Stoka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नकेन्द्रस्थिते सौम्ये धर्मं तुद्युप्रदाविते ।
धनेशं केन्द्रमास्ते योगः सिंहासनप्रदः ॥ १२४ ॥

Stoka 124. If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

५८. लग्नकरण
सौम्ये विलग्ने बहुपूर्णगुणे पर्वातिते शोभनले वरेन्द्रे ।
खूचस्थिते वितक्षी च केन्द्रे सिंहासनप्राप्तिमुदाहरन्ति ॥
भास्ये चुमेक्षिते केन्द्रे चुमेः सह घनाधिपे ।
उच्चग्रहे द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

Stoka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

५९. लग्नकरण
सौम्येक्षिते धर्मगृहे तु केन्द्रे सनितपे शोभनले वरेन्द्रे ।
उच्चस्थितो विलग्नहस्तियत्वेतिसासनप्राप्तिमुदाहरन्ति ॥
लग्नवाहनमास्येशाः कर्मस्थाः कर्मपत्तनी ।
लघुं पश्यति धा खेटः सिंहासनफलप्रदः ॥ १२६ ॥

Stoka 119. If the lords of the 9th and the 4th bhavas be strong and associated with benefic planets, the person born will be opulent and in command of a numerous army.

cf. लालकरण

सौख्याधिपे शोभनस्त्वरेण मान्येष्वरेणापि शुतेऽथवा स्यात् ।

सेनाचहुत्वं समृप्तेति जातो यद्युपदेशाभरणार्थ्यानम् ॥

भाग्यस्थिते घाहनराधिनामे सशुक्तजीपे शुभस्त्वेटराशी ।

भाग्याधिपे कोणचतुष्टये वा यद्युपदेशाभरणार्थ्यानम् ॥ १२० ॥

Stoka 120. If the lord of the 4th bhava be in the 9th, identical with a sign owned by a benefic planet, and in conjunction with Jupiter and Venus, and if the lord of the 9th bhava be in a Kona or a Kendra position, the person born will have ornaments, wealth and vehicles collected from many countries.

कामारिपानसहजतपीलग्राघ्ययेष्वराः ।

सुताधिपेन संयुक्तास्त्वसंरूपाकरदेशमात् ॥ १२१ ॥

Stoka 121. If the lords of the 7th, 6th, 4th 3rd, 9th, 1st and the 12th bhavas be in conjunction with the lord of the 5th bhava, the person born will possess lands teeming with numberless mines.

सुखाधिपो देवगुरुः सितो वा बली चिलद्राघ्नवमोपपातः ।

प्रिकोणकेन्द्रीपमतः शुभेषः समेति जातो वद्युवाहनानि ॥ १२२ ॥

Stoka 122. If the lord of the 4th bhava being Jupiter or Venus occupy the 9th bhava from the Lagna in great strength, and if the lord of the 9th bhava be in a Kendra or Trikona position, the person born will get many vehicles.

स शुक्रजीवो गेहेष्वो मास्यस्वो भाग्यपे सुखे ।
केन्द्रविकोणयोर्वाऽपि च दृष्ट्याहनदेशभास्तु ॥ १२३ ॥

Stoka 123. If the lord of the 4th bhava in conjunction with Jupiter and Venus, occupy the 9th bhava and if the lord of the latter be in the 4th or in any of the other Kendras or in a Trikona position, the person born will possess many vehicles and lands.

लग्नेकेन्द्रस्थिते रौन्ये धर्मं दुःखप्रहाप्तिः ।

चनेशो केन्द्रभावस्थे योगः सिंहासनप्रदः ॥ १२४ ॥

Stoka 124. If a benefic planet be in the Lagna-Kendra, i.e. Lagna itself, and the 9th bhava be occupied by a planet in exaltation and when the lord of the 2nd bhava is in a Kendra, the yoga is calculated to lead to a throne.

c/. लग्नकर्ता

सौन्ये विलगे वशपूर्णसुखे धर्मान्विते शोभनखेचरेन्द्रे ।

शोचस्थिते पितृपत्नी च केन्द्रे सिंहासनप्राप्तिशुद्धाहरणिः ॥

भाग्ये शुभेतिः केन्द्रे शुभैः सद धनाधिष्ठे ।

उन्नग्रहे द्वितीयस्थे जन्म सिंहासनप्रदम् ॥ १२५ ॥

Stoka 125. When the 9th bhava is aspected by a benefic planet and the lord of the 2nd bhava in conjunction with benefic planets occupies a Kendra, and a planet in exaltation is in the 2nd bhava, the birth in such a yoga is likely to lead to a throne.

c/. लग्नकर्ता

सौन्येतिः धर्मग्रहे तु केन्द्रे सनितपे शोभनखेचरेन्द्रे ।

जुषामित्तोऽस्तिगृहमित्तात्प्रयोर्सिंहासनप्राप्तिशुद्धाहरणिः ॥

लग्नवाहनभाग्येशाः कर्मस्वाः कर्मपत्तनी ।

लग्नं पश्यति च खेदः सिंहासनफलप्रदः ॥ १२६ ॥

Stoka 126. If the lords of the 1st, 4th and the 9th bhavas be in the 10th, and the lord of the latter occupy or aspect the Lagna, the effect of the yoga will be a throne.

cf. लाप्तस्त्र

मार्गेशश्चानेशचतुर्मिनायाः कर्मस्तिता नीचमीढयादिहीनाः ।

कर्मधेरेणापि युते विलग्ने सिंहासनप्राप्तिमुदाहरन्ति ॥

कर्मलग्नमुखाधीशाः कर्मस्यानगता यदि ।

कर्मपो लडासंवन्धी यिंहासनप्रतिमंयेत् ॥ १२७ ॥

Stoka 127. If the lords of the 10th, 1st and the 4th bhavas occupy the 10th bhava and the lord of the last mentioned be some way connected with the Lagna, the person born in the yoga will become the master of a throne.

NOTES.

Some books rend, "इत्याधीशः" in place of "मुखाधीशः".

शुक्रकुम्हाधीशाः केन्द्रकोणायगा यदि ।

अनेकायानसम्पदो मण्डलाधिपतिमंयेत् ॥ १२८ ॥

Stoka 128. If Jupiter, Venus and the lord of the 9th bhava be in a Kendra or Kona position, or in the 11th bhava, the person born will have an abundance of vehicles and become a monarch.

यानेश्वरमोपगती चलिष्ठी यमेक्षद्वी यदि चतुर्ती चा ।

परस्परवेत्रसमागती चा सिंहासनप्राप्तिकरी भवेत्वाम् ॥ १२९ ॥

Stoka 129. If the lord of the 4th bhava and the planet occupying the 10th possess most strength and be aspected by or in conjunction with the lord of the 9th bhava, or if they be each in the other's house, they will pave the way to the attainment of a throne.

तदशान्तर्दशाकाले तद्रातिपदशास्यमे ।

तदोयसुक्तिसंप्राप्ते सिंहासनपतिर्वेत् ॥ १३० ॥

Sloka 130. The person referred to in the preceding sloka will become the occupant of a throne when, in the main dasa (दशा) of the lord of the 4th bhava, its own antardasa (अन्तर्दशा) sets in, and when during the progress of this antardasa, the vidasa (विदशा) and within it the upadasa (उपदशा) of the lord of the 10th bhava is reached.

चुमोदयेश्वरी सुखरातिपत्ती सुलापिषो लग्नतः चुमर्हे ।

अतीव सौख्यं समूपैति नित्यं सप्तमायातो यदि शत्रुभाग्यम् ॥ १३१ ॥

Sloka 131. If the lords of the 9th and the 1st bhavas occupy the 4th and the lord of the latter be in the Lagna identical with a benefic Rasi, the person born will always enjoy happiness. But if the lord of the 4th bhava happen to be in the 6th and the other conditions obtain as in the above yoga, he will be overtaken by misfortune—a fate that usually befalls an enemy or a hostile person.

सप्तमायातिपत्ती तपःस्ये चुमैररहे पलसंयुते चा ।

स्वकीयभाग्यादिकम्लपकालं ददाति यत्री सुखनायदाये ॥ १३२ ॥

Sloka 132. If the lord of the 6th bhava be in the 9th and aspected by benefic planets or possessed of much strength, the person born under the yoga will have to surrender, for some time, during the dasa period of the lord of the 4th bhava, his whole fortune to his enemy.

सुखाविषे शोमनसेटयुक्ते तदीयपाकान्तमरातिगं तत् ।

पापान्विते उस दशायासाने पुनः स्वभाग्यं समूपैति सर्वम् ॥ १३३ ॥

Sloka 133. If, under the conditions set forth in

the previous sloka, a benefic planet be in conjunction with the lord of the 4th bhava, the whole fortune of the person concerned will be with the enemy during the whole of the dasa period of the latter planet. But if the planetary conjunction be malefic, the fortune will return to its former owner at the concluding portion of the dasa of the lord of the 4th bhava.

क्षेत्रस्याने शुभस्थेवे चर्दीये शुभसंयुते ।

तत्कारके तथा ग्रासे वहुक्षेत्रव्यन्वितः ॥ १३४ ॥

Sloka 134. If the 4th bhava be a benefic Rasi and its lord be in conjunction with a benefic planet and the Karaka of the bhava also holds a similar position, the person born will have much land and wealth.

क्षेत्रेभ्यो भीचसपदभागे कालामिश्रान्तकपष्टिभागे ।

पापान्विते पापसमीक्षिते चा क्षेत्रादिनांशं कथयन्ति तदश्वाः ॥

Sloka 135. If the lord of the 4th bhava occupying a depression or an inimical varga has attained any one of the malefic 60th portions of a sign, viz. Kalagni, Sula, or Antaka (kala) and if it be also in conjunction with or aspected by malefic planets, the yoga will lead to the loss of lands and other such sources of livelihood, say the astrologers.

लमाधिपस्य शूलो यदि शत्रुखेट-

सत्पाकमुक्तिसमये शूलमिनाश्यम् ।

यानेयमुक्तिसमये निवन्धुदानिः

शन्यारप्यान्दिष्टव्यक्तिरन्यहेतुः ॥ १३५ ॥

Sloka 136. If the planet owning the sign occupied by the lord of the Lagna be an enemy, there will be loss of land and house when, in the dasa period of the planet,

its own भुक्ति (Bhukti) sets in. When the Bhukti of the lord of the 4th bhava in the main dasa referred to approaches, the person concerned will become bereft of some relative; and the Bhukti, in the same dasa, of a planet in conjunction with Saturn, Mars or Mangal will occasion disasters.

वित्तेश्वः समुख्याधिपो नवमगः सीम्यान्वितः सौम्यमे
 नि रेषं समुपैति लाभधनर्पा पातालराशिस्थिती ।
 तच्चायः शुभराशिगः शुभयुतो निषेपसिद्धिभवेत्
 लाभेशः सुखराशिगः शुभयुतो निषेपवित्तप्रदः ॥ १३७ ॥

Sloka 137. If the lords of the 2nd and the 4th bhavas occupy, in conjunction with a benefic planet, the 9th bhava identical with a benefic Rasi, the person born will come by a treasure laid under-ground. Again, if the lords of the 11th and the 2nd bhavas be in the 4th, and the lord of the last-mentioned bhava be in a benefic sign in conjunction with a benefic planet, the acquisition of hidden treasure will be the result. Thirdly, the lord of the 11th bhava occupying the 4th in conjunction with a benefic planet is a giver of wealth concealed underground.

NOTES.

This appears in ज्ञातकरम.

अर्थव्ययगृहाधीशा नाश्वगाः पापसंयुताः ।
 यावद्विरशुमीर्दुक्तासापद्वेहालसत्यदाः ॥ १३८ ॥

Sloka 138. The lords of the 2nd, 12th and the 4th bhavas occupying the 8th in conjunction with malefic planets occasion languidness in the house which will increase in proportion to the number of evil planets conjoined.

पापेऽही चा पापद्ये मुखे गैहसुखार्तिभाक् ।
नीचेश्राती कुलेऽर्थं चा मुखे सादगृहो नरः ॥ १३९ ॥

Stoka 139. If a malefic planet or Rahu in the 4th bhava be aspected by an evil planet, the person born will be a sufferer in the matter of domestic comforts. If Mars or the Sun occupying the 4th bhava be in depression or in an inimical house, the person concerned will be houseless.

नीचेश्रतगे चा गैहस्ये कृषपम्बादौ पतिष्पति ।
मुखे पापेभाक् सात् मुखे मन्दे गृहयश्चयः ॥ १४० ॥

Stoka 140. If the planet in the 4th bhava be depressed or eclipsed, the person born will slip into a well or some such reservoir. If there be a malefic planet in the 4th bhava, he will experience misfortunes. If Saturn occupy it, there will be loss of comfort and happiness.

गृहेणै चपयगे लगादन्यगोदोऽन्यदेशगः ।
स्वधे गृहत्यभावे वर पट्टे वात्यादिसाक्रहः ॥ १४१ ॥

Stoka 141. If the lord of the 4th bhava from the Lagna occupy the 12th, the person born will lodge in a stranger's house in a foreign land; if it occupy the 8th bhava, there will be no house etc., owned or tenanted by him; if the planet be in the 6th bhava, he will lodge in a house of which the master is a paternal relation, such as an uncle, a cousin, etc.

अयत्ती मन्दिरलाभदः सात् चतुर्थपत्तत्र चलाधिको चा ।
दुःस्थानगो दुष्टमहान्वितव्येदरलसामेहं ग्रहपीटितं चा ॥ १४२ ॥

Stoka 142. The lord of the 4th bhava occupying it or any other strong planet therein will easily lead to the

acquisition of a house. If the lord of the 4th bhava occupy a दुष्ट्हना (Dusthhana) or if the planet occupying the 4th bhava has strength for evil (as an adversary), the house falling to the lot of the person born will be either crazy or haunted.

पद्मिन्ययाष्मोपेता च्यपवित्रगृहाधिपाः

यावत्पापसमोपेतास्ताचद्वाहनिनाशदाः ॥ १४३ ॥

Stoka 143. The lords of the 12th, the 2nd and the 4th bhavas occupying the 6th, the 3rd, the 12th and the 8th bhavas from the Lagna, lead to the loss of a house in proportion to the number of malefic planets in conjunction with them.

लग्नविकोणकेन्द्रस्था यावद्वलसमन्विताः ।

तापर्त्तस्याकरोद्भानां सामीचीर्ण्य पदेत्युपः ॥ १४४ ॥

Stoka 144. A wise astrologer may assert the sound condition of as many houses as there are planets in the Trikonas and Kendras from the Lagna.

cf. 'पद्मरा'

फैन्द्रप्रिकोणेषु गुम्प्लेण तुं समीचीतगृहाभिलक्षिः ।

चतुर्थमावाधिपती विलगाद् च्यपस्थिते जीर्णगृहं समेति ।

विकोणकेन्द्रोपगते चलाल्ये विवित्रगेहं रुचिरं उदाहुः ॥ १४५ ॥

Stoka 145. If the lord of the 4th bhava occupy the 12th from the Lagna, the person born will have a dilapidated house; but if the planet be in a Trikona or a Kendra and possess great strength, the house would be lovely and of many hues.

तृतीये सौम्यसंयुक्ते गेहेषो वलतंपुते ।

गोपुराद्यश्वगे वाऽपि समेति ददमन्दिरम् ॥ १४६ ॥

Stoka 146. When the 3rd bhava is occupied by a benefic planet and the lord of the 4th bhava is strong,

the person born will possess a strong house; the same will be the case when the lord of the 4th bhava has attained Gopura and other benefic Vargas.

आद्याक्रियाक्षेत्रविनाशमाहुरादेश्वरे गोदगते सपाये ।

क्रांश्चके मृत्युकरादिभागे रन्धेश्वरेणापि दुर्ते तथैव ॥ १४७ ॥

Stoka 147. If the lord of the 10th bhava associated with a malefic planet occupy the 4th, the astrologers say the person born will become bereft of lands and obedient service. The same effect is produced if the lord of the 10th occupy the 4th in a malefic Navamsha and in such a baneful shashtyamsha as मृत्युकर (Mrityukara) and be at the same time in conjunction with the lord of the 8th bhava.

दूरीये सौन्यसंयुक्ते गेदेशे सवलान्विते ।

सुमेशो यलसंपूर्णे हर्ष्यं प्राकारसंयुठम् ॥ १४८ ॥

Stoka 148. When the 3rd bhava is occupied by a benefic planet and when the lords of the 4th and the 1st bhavas are in strength, the person born will be in possession of a mansion with encircling walls.

पारावतादिके गेहताये शुभिन्दुचीकिते ।

गोपुरादेश्वरे याऽपि दैविकं शृहमादिदेश् ॥ १४९ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते

ज्ञातकपारिज्ञाते द्वादशोऽध्यायः ॥

Stoka 149. If the lord of the 4th bhava be in a पारावतास (Paravatamsa), or being aspected by Jupiter and the Moon has attained Gopura or other अंग (amsa), the astrologer should declare the possession on the part of the person born of a divine abode (Temple?).

Thus ends the XIIth Adhyaya, &c.,

जातकपारिजाते त्रयोदशोऽध्यायः

॥ पञ्चपष्ठभावाध्यायः ॥

Adhyaya XIII.

THE EFFECTS OF THE 5TH AND THE 6TH BHAVAS,

॥ अथ पञ्चमभावफलम् ॥

पुत्रादेवमहीपपुत्रपितृधीपुण्यानि संचिन्तये-

पात्रामस्तमुत्तमकर्मभवनैदृगाटनं दिःफलः ।

लमाद्यन्तुदिनेश्वरः पितृतुर्लं जीवात्मजस्यानतः

पुत्रमासिरनङ्गदित्तदस्तितैः स्त्रीसंपदशिन्तयेत् ॥ १ ॥

Stoka 1. It is from the 5th bhava that an astrologer should think about a person's tutelary deity, sovereign, son, father, intelligence and religious merit. A pilgrimage has to be guessed with reference to the 7th, the 6th, the 2nd and the 10th bhavas. Any wandering to a far-off place should be ascertained from the 12th bhava. The father's happiness may be known with reference to the 1st and the 4th bhavas and the Sun. The acquisition of children is to be determined in connection with Jupiter and the 5th bhava. The wife's accomplishments, the astrologer may predict through the 7th bhava, the lord of the 2nd and Venus.

cf. जातकभावः

बुद्धिपचन्वात्मगमन्वरियादितेष्यर्थस्तिविनीतिवेत्यः ।

सुताभिधाने भवने नराणां होरायमङ्गौः परिगितनीयम् ॥

लग्नादात्मनि पुंगवेशितयुते पुद्देवताराधनं
 शुभमे शुक्रनिशाकरेशितयुते स्त्रीदेवतामिन्छति ।
 मानौ भास्करमुख्यमिन्दुसिंहयोगीर्णि कुमारं कुञ्जे
 विष्णुं चन्द्रसुरे गुरौ शशिधरं शान्त्यादियोगे परान् ॥२॥

Stoka 2. If the 5th bhava from the Lagna be occupied or aspected by a male planet, the person born will adore a male deity. If the 5th bhava be an even Rasi and aspected or occupied by the Moon or Venus, he will prefer to worship a female deity. If the planet aspecting or occupying the 5th bhava be the Sun, the deity worshipped will be the Sun chiefly; if the Moon or Venus, the goddess *Gauri* (Gouri) will be adored; if Mars, it will be Kartikeya; if Mercury, the object of adoration will be Vishnu; if Jupiter, it will be Siva. If the 5th bhava be in conjunction with or aspected by Saturn or others, *viz.*, Rahu or Ketu, the person will worship other deities.

NOTES.

This stoka appears in अष्टतत्त्व.

The word आत्मा (Atman) denotes the 5th bhava. *c.f.* जातकधारि.

रात्राङ्कं सनिकात्मपत्ती पविष्यत् ॥

लग्नाधिपस्यात्मपत्ती सप्तसे चाहेनमक्षिः सुवनाश्वेत्तुः ।

समानता स्त्रीम्यते सुहृत्ये तदेवतापारकृपामुवेति ॥ ३ ॥

Stoka 3. Devotion to the deity indicated by the lord of the 5th bhava leads to the loss of children when the planet is inimical to the lord of the Lagna. If the lord of the 5th bhava be not inimical but more propitious, the effect would be even. But if there would be friendship between the lords of the 5th and the 1st bhavas, he will, by worshipping the deity indicated by

the lord of the 5th bhava, secure the infinite grace of that deity.

राजस्याने गुरुचुधसित्तरीक्षिते संपुते चा
 चद्रावीशो चलवति चूष्ट्रीतिद्यम्पतिमेति ।
 पापाकान्ते विगतंबलिनि स्थामिनि कूरमागे
 जातो विद्याधिनयपुण्डीराजन्मानहीनः ॥ ४ ॥

Sloka 4. If the 5th bhava be occupied or aspected by Jupiter, Mercury and Venus, and if the lord of that bhava be strong, the person born will get into the good graces of his sovereign. But if the 5th bhava be occupied by a malefic planet and its lord being void of strength, occupy a malefic portion of a sign, the person born will be void of learning, education, virtues, intelligence and royal favor.

लग्ने चानपती सुखे ततुपती द्वेषधरा खेचरैः
 संयुक्ते हु चतुष्पदस्य जननं रातुच्यजास्यामज्ञः ।
 गोजन्मार्यसितेन्दुमिथ महिषी भन्देन द्वै पुते

जातः पादपुरः तरं चतुष्पतिमाने तनी भोगिराद् ॥ ५ ॥

Sloka 5. If the lord of the 4th bhava be in the Lagna and the lord of the latter occupy the 4th and be aspected by or in conjunction with other planets, the birth of a quadruped will take place. If the planets, aspecting or in conjunction, be Rahu or Ketu, the creature born will be a goat; if those planets be Jupiter, Venus or the Moon, the birth will be of a cow; the creature born will be a buffalo if the planet, aspecting or in conjunction with the lord of the Lagna be Saturn. If the lord of the Lagna be in the 10th and Rahu in the Lagna, the creature will come out from the womb with the legs foremost.

विचास्तगौ पंचमयाननाधी पापेषितो पापसमन्वितो वा ।

पुंसत्विभागे पुरुषाप्रहेन्द्रे जाताः कपिकोटविदालकायाः ॥ ६ ॥

Sloka 6. If the lords of the 5th and the 4th bhavas occupy the 2nd and the 7th severally or conjointly, and be aspected by or in conjunction with a malefic planet and when a male planet is in a Drekkana owned by a male sign, the creatures born will be monkeys, pigs, cats and the like.

रसिन्मन्दसुधेष्ठिते हु जननं षिष्टाकविर्विष्टपतिः

सादिर्दुर्बलवीक्षितो यदि महीदेवान्वयो निव्यक्तु ।

एकस्या शुरुराजुभागुतनयाः शुकेन्दुपुत्रेषिताः

शूद्रोऽपि द्वितीयमेति निखिलां विद्यामुपैति द्विजः ॥ ७ ॥

Sloka 7. When the Drekkana referred to in the preceding sloka is aspected by Saturn and Mercury, the birth will be something in the form of a lump or a round mass. If Jupiter in conjunction with Rahu be united there and be aspected by a weak planet the person born will be of the Brahmana caste and will stoop to do vile acts not becoming his birth. If Jupiter, Rahu and Saturn be united there and be aspected by Venus and Mercury, the person born though a Sudra will attain to equality with a Brahmin, and as a twice-born will receive instruction in every science.

लगात्पुष्पकलत्रे शुभपतिप्राप्तिर्ज्ञानोक्तिः

चन्द्रादा यदि सम्पदति हि तयोर्ज्ञेयोऽन्यथाऽन्तर्भयः ।

पापोनोदयने रबी रविसुतो भीनस्तिवो दारदा

शुद्रस्यानगतव्यं पुत्रोऽप्नेयज्ञानिः ॥ ८ ॥

Stoka 8. A person can have prosperity (sons, wife, etc.), according as the 5th or the 7th house calculated from the Lagna or the Moon at the time of his birth is occupied or aspected by a benefic planet or by its lord ; if otherwise, he can have no son or wife. If, when the Sun occupies Virgo identical with the rising sign, Saturn is in Pisces, the latter planet will cause the death of his wife. And Mars in the 5th house in the previous yoga brings about the death of the son.

NOTES.

This stoka has been taken from ब्रह्मजातक (Brahm Jataka).

If the ruler of the 9th house is placed in the 5th or the 7th bhava from the Lagna, it will bring all kinds of prosperity. The same holds good for the Moon. This is one interpretation. Here शुभ (Subha) is taken to mean the 9th house.

Second Interpretation. If Jupiter, the Master of Benefics (गुणात् विनः-Subhansum patih) is placed in the 5th or the 7th house from the Lagna or the Moon, the yoga causes also every kind of prosperity.

Third interpretation. If planets ruling the रात्रेणां (Rātreaṇām, viz., places other than the 3rd, the 6th, the 8th and the 12th) be placed in the 5th and 7th houses from the Lagna or the Moon, then also prosperity is indicated.

Fourth interpretation. If the ruler of the house occupied by Venus be placed in the 5th or 7th bhava from the Lagna or the Moon, it leads to prosperity. Here शुभपति (Subhapati) is split up into शु (Su)=शुक्र (Sukra), वा (Bha)=वा॒सा (Vāsā) and वा॒पि (Pati).

Another view. If the ruler or nakshatra occupied by Venus be placed in the 5th or the 7th from the Lagna or the Moon, then also prosperity is indicated. (The rulers of Nakshatras are according to श्रावण-वृषभन् System).

In all the above interpretations, the planet or planets concerned may take the role of aspecting instead of occupying.

In the absence of the above yogas, the man is sure to be unhappy.

If Virgo is to rise with the Sun in it and Saturn be in Pisces, the native will kill many wives. If Virgo is to rise with Mars in Capricorn, such a person will lose many sons who are born.

It may however be asked "Why does Saturn in Pisces with the Sun in Virgo as Lagna kill wives?" The answer is, Saturn, as ruler of the 5th, in the 7th and in opposition to the ruler of the 12th is bad. To be more explicit, the rulers of bad houses should not be in Subha Sthanas (शुभस्थान) or good houses.

The Sun and Saturn in opposition will indicate more than one wife especially in dual signs.

Mars in the 5th may be good for finance; but it is certainly bad for issues and will always kill children.

पौनः पश्चमभागे जाते जाते विनाशयति पुत्रम् ।

इष्टे गुरुणा प्रपर्य स्थितेन न च सर्वसंहारः ॥

Mars coming into the first portion of the 5th bhava will kill the first son; coming into the middle portion, he will kill the middle son, and if he comes into the last portion, he will kill the later issues. Further, Mars will always kill children between the ages of 1 and 3 years (*Cf.* एव श्री नव रिधिः etc., Brihat Jataka—Ch. VIII, sl. 9). According to this principle, the Moon rules for the first year and Mars rules for the next two years. Therefore children will be killed *within three years* by Mars.)

चन्द्राज्ञयोः सुतकल्पयन्तु छन्दायस्त्रीव्येलिते च महिते तद्वास्तिरे रुपः ।

कन्यादये सप्तिनिरि लारोडक्षत्रे यायांवृतिः सुगद्युतिः सुतगे कुजः स्यात् ॥

विलापमे नन्दन्यन्ते च मूर्तिलाघ्न्यां बुधा भारगगान् गग्निति ।

स्त्रयापितृ-प्रपात्रमुखदृष्टः-कुलेऽन्नकः स्यद्दत्तेः द्विः भास्तः ॥

Balayana Varman, the author of *Nettai* (Samavali), says that there are 12 kinds of sons which a person may be destined to have. They are (1) after (Avessa) a son born to a lawfully married wife; (2) प्रिति (Kshetrapa), one that is born to a wife through a brother or other kinsman of her husband duly appointed

to raise up issue for him; (3) दत्ता (Datta), one that has been received as a gift from his natural parents for being adopted; (4) क्रीत (Kreeta), one that has been purchased for purposes of the continuance of the family; (5) कृत्रिम (Kritrūma), a grown-up son adopted without the consent of his natural parents; (6) अधमप्रभव (Adhamaprabhava), an offspring born to a low-caste woman through a Brahmin; (7) गुद्धोत्पत्त (Gudhotpatta), a son born secretly of a woman when her husband is absent, the real father being unknown; (8) अपविद्ध (Apaviddha), a son that is abandoned by the father or mother, or by both, and adopted by a stranger; (9) पूनर्भव (Pūnarbhava), a son of a widow remarried; (10) कानीन (Kaneena), the son of an unmarried woman; (11) सहोद (Sahodha), the son of a woman pregnant at marriage; (12) दासप्रभव (Dasaprabhava), the son of a female slave. The particular kind of son that one may get is thus described in Saravali.

शुभमवने शुभमुरुं शुभमट्टे वा शुभलंगिह चेपाम् ।
 हेषां प्रस्तुः पुंसां वस्त्यवश्यं न विवरीते ॥
 एकमें गुरुवर्णे शुभमादावौरसो भवेत्पुत्रः ।
 उपाचन्द्रादप्यता बछयोगादीक्षितेऽपि वा सौम्यैः ॥
 संख्या ननांशतुल्या: सौम्यांशे लाक्ष्मी सदा हस्या ।
 शुभमट्टे तद्विगुणा लिङा पापांशकेऽप्यता वृष्टे ॥
 सौरसे तौरण्यो शुभषट्टो गुरुकुनार्कदग्धीमः ।
 क्षेत्रनपुत्रं ननयति बौचोऽपि गणो रविनहस्यः ॥
 मान्दं सुतर्दमिन्दुर्निर्दिलिते यदि शानेश्वरेण शुतम् ।
 दत्तकपूत्रोत्पत्तिः कीरत्य शुचल्य चैव स्वात् ॥
 सप्तमवागे कौने तौरगुरुं पद्मे सदा भवने ।
 कृत्रिमपुरुं विन्याच्छेष्यवहृदर्शनान्मुक्ते ॥
 वर्गे पश्चमराशौ सौरे सूर्येण वाऽत्त संयुक्ते ।
 लोहिताद्ये वाच्यो नातस्य शुगोऽधमप्रभवः ॥
 चन्द्रे शौपांशगते धीस्ये मन्दावलोकिते चक्षति ।

गृहोत्तमः पुत्रः शेषग्रहदर्शनाभावे ॥
 तस्मिन्नेत्रं च मौर्ये शनिकर्मस्थे निरीक्षिते रविगा ।
 पुष्टयस्य भवति पुत्रोऽपविद् इति करुणमुनिवचननात् ॥
 शनिर्निर्मिते चन्द्रे शनिगुरुके पञ्चवं सदा भवते ।
 शुक्रविनिष्ठां हृषे पुत्रः पौनमितो भवति ॥
 चूटा यदार्कसत्त्वात्कालादृतखैव वेचमे भवते ।
 रविवृद्धेऽप्यप सहिते कानीनः संभवति पुत्रः ॥
 वर्गे रविभन्द्रगमसोः सुतगोहे चन्द्रसुषसंगुरुके ।
 शुक्रेण हृषमवे पुत्रः कथितः सहोदर्य ॥
 पापैर्वलिपिर्युक्ते पापस्त्रे पश्चामे सदा रत्नां ।
 नातोऽङ्गवः पुरुषः सौन्यग्रहदर्शनालीते ॥
 शुक्रमन्तर्गते तन्निन् शुक्रेण निरीक्षिते त्वपत्तानि ।
 दासीप्रभवानि बदेशन्द्रादृपि केचिदानायर्थः ॥
 सिंहशशिवर्णे चीर्त्पं ताप्त्वा ददेशप्रवापि संयुक्ते ।
 प्रायेण कन्यकाः स्युः समराशिगणोऽपि चान्यथा पुत्राः ॥

Such of those in whose horoscopes the 5th house is occupied or aspected by benefic planets or is itself an auspicious sign (being owned by benefics), will certainly be blessed with one or other of the kinds of sons described above. If it be otherwise, there will be no issue.

If the 5th house, mounted either from the Lagna or the Moon whichever is stronger, happens to be a Varga of Jupiter and should also be a benefic sign or be aspected by benefic planets, the person concerned will have an औरा (Aurasa) son.

The number of sons that a person may have is that signified by the number of benefic Navamsas that have elapsed in the 5th bhava. This number will be doubled if the bhava be also aspected by benefics. The number lost will be ascertained through the number of malefic Navamsas traversed, and the number will be

doubled if the bhava be also aspected by malefics. Also Cf. XIII—46, 47, *infra*.

If the 5th house belong to a Varga of Saturn and be aspected by Mercury but not by Jupiter, Mars or the Sun, the person concerned will have a क्षेत्री (Kshetriya) son. The same will be the case if the house in question belong to a Varga of Mercury, be aspected by Saturn and be at the same time devoid of the aspect of Jupiter, Mars or the Sun.

If Saturn should own the 5th house and also occupy it and if the Moon should aspect the said house, the person concerned will get a दृष्ट (Dristha) son. If Mercury should take the role of Saturn in the above yoka the native will get a क्रीत (Kreetal) son.⁴

If the 5th house with Saturn in it be in the Septemsa of Mars and be not be aspected by any of the remaining planets, the person concerned will get a कृत्रिम (Kritrima) son.

If the 5th house be in a Varga of Saturn or be occupied by the Sun, with the aspect of Mars on it, the son of the person concerned will be an अधिमन्त्री (Adhimantrabhuva).

If the Moon should occupy in the 5th house an nimsa of Mars and be aspected by Saturn and not by any of the other planets, the son of the person concerned will be a गुह्य (Gudhotpanna).

If Mars occupy the 5th house identical with the Varga of Saturn and be aspected by the Sun, the person concerned will get a son of the अपविद्ध (Apaviddha) class; so declares sage Karuna.

The son of a person will be गौणी (Paunarthbhuva) when, in his nativity, the Moon is in the 5th house in a Varga of Saturn and in conjunction with that planet, and is also aspected by Venus and the Sun.

If the 5th bhava be in the Shodasardha of the Sun and be occupied or aspected by him, the son of the person concerned will be a कण्ठी (Kaneena).

If the 5th house belong to a Varga of the Sun or the Moon and be occupied by the Moon or the Sun respectively and if the bhava be at the same time aspected by Venus, the native will have a son of the सहोद्री (Sahodra) class.

If the 5th house being a malefic sign be occupied by three or more malefics in strength and has no benefic aspect on it, the person concerned will not have any sons.

If the 5th bhava happens to be in the Navamsa of Venus and has the aspect of that planet on it, the issues will be of the दासी-प्रभव (Dasiprabhava) class. Some say that the same should be predicted through the Moon also; i.e., when the 5th bhava is in the Navamsa of the Moon and is also aspected by that planet.

If the 5th bhava being in a Varga of Venus or the Moon be at the same time aspected or occupied by these planets, the issues will generally be daughters. The same will be the case if the sign representing the Varga in question be even. Otherwise, the issues will be all sons.

The author of *Sreenavali* gives some details regarding one's wife, viz., :-

गुणेन्दुनीपतिशितैः सद्विभिर्मिथ त्रायां कलनमने च तपैरुक्तेन ।
एषा गृहेऽपि च मणेऽप्य विलोक्तं पा .सन्ति खियो भवनवर्णेष्वगतपात्राः ॥

पूर्वं कौरीनशो लग्नापञ्चांशेष्व भवेयोगात् ।

शशिरविलयोः कलने भार्या पूर्सा पुनर्भूः ख्यात् ॥

मध्यनाथिपाराहुत्या भवन्ति नार्यो निरीक्षणाद्वाऽपि ।

पैतृ रविकुन्तशो शुल्कुपागोभापि जापिते ॥

पायेण चन्द्रसिंहोर्मेण शुरेऽप्यवापि नामिते ।

हेषे चा बहुपन्न्यो भवन्ति शुक्रे विशेषेण ॥

गुरुशुक्रयोः भवन्ति रविकुनशशिरापात्रीर्वन्त्यताः ।

शुक्रे गेश्यापायष्टन्देऽपि कदन्ति केनुमालाभ्याः ॥

पुत्रस्यानपर्वा तु च नवमये लग्नात्कलद्वयवा

शुग्रस्तें ग्राशिशुक्रनीचित्पुत्रे शुक्रीजनो जायते ।

सुंषर्मे पुरुषादेशित्पुत्रे जातस्तु शुक्राधिको

जीवात्पञ्चमराशित्प्रव वन्नमप्राप्ति वदेऽशिकः ॥ ९ ॥

Stoka 9. When the lord of the 5th bhava or of the 9th from the Lagna occupies the 7th bhava or an even Rasi and is aspected by or in conjunction with the Moon or Venus, a good number of daughters would be born. If the two planets referred to above occupy a male varga and be aspected by or in conjunction with male planets, the number of children born will contain a majority of sons. The question of obtaining issues, an astrologer must propound, with reference to Jupiter and the 5th bhava.

NOTES.

cf. कलदीपिण्डा

पुंराश्वरे भीश्वरे पुंश्वेन्द्रैर्पुष्के इषे पुंश्वेषे पुं प्रसुतिः ।

खीराश्वरे खीर्वद्वुकराषे खीराः जन्म स्वात्मुनर्से शुक्लेरो ॥

If the 5th house or its lord be posited in a male sign or Amsa or be in conjunction with or aspected by male planets, the children will be all males. The birth will be of daughters if the said house or its lord be in a female Rasi or Amsa, or be associated with or aspected by female planets.

Balabhadra takes जीवाश्वराणां, occurring in the last 4½ of the stoka to mean "from the 5th place reckoned from Jupiter" and quotes the following :

जीवस्तिथास्त राजे. पञ्चपमे पापमंशुके ।

पुष्पविनाशं निम्यात् स्तीव्यसेव त शुभारं ख्याते ॥

This as well as the next six slokas are in अन्तिम.

शुक्रेन्द्रवर्गे सुतमे विलग्राच्छुकेण चंद्रेण मुखेऽथ दद्ये ।

पापैरपुष्के वद्युपुष्पश्वाली द्यन्यास्तद्ये सति पुत्रदीनः ॥ १० ॥

Stoka 10. If the 5th bhava from the Lagna be a varga of Venus or the Moon and be aspected or occupied by either of them, and if at the same time no malefic planets be in the bhava, the person born will have many

children. But if Saturn and Mars should aspect the 5th bhava, he will be bereft of children.

पौत्रप्राप्तिरुद्धर्मे सुरपृष्ठात्सीम्यस्य राशयर्थके
तच्चाये शुभस्तेष्वीनितपुत्रे केन्द्रविकोणोऽथवा ।
खक्षेत्रोपगते तु पुत्रगृहपे जातोऽप्युत्रो भवेत्
पुत्रेणांश्चपतिः स्वर्गांशकृतो यदेकपुत्रं वदेत् ॥ ११ ॥

Stoka 11. A person will have a grandson if the 7th place from the 5th bhava be in the Rasi and Amsa of a benefic planet, or if the lord of the 7th place aforesaid be aspected by or in conjunction with a benefic planet and occupy a Kendra or a Trikona. If the lord of the 5th bhava be in स्वक्षेत्र (Swakshetra), the person born will not have many sons. If the planet owning the Navamsa occupied by the lord of the 5th bhava be in its own Navamsa, the astrologer may give out that the person concerned will have but one son.

पुत्रस्य मदनाधिष्ठे चित्तनयो जायाविद्यनोऽथवा
पुत्रादप्तमश्चविरिःकरुद्यग्नाः पापाः कुलधैसकाः ।
राहू नन्दनराहिंग च दधिष्ठे दुःखानगे पुत्रहा
पुत्रस्य चनुपे तनी सुतपती शुद्धावि दयात्मजम् ॥ १२ ॥

Stoka 12. If the lord of the 7th bhava be in the 5th, the person born will have no children or be bereft of a wife. Malefic planets in the 8th, the 6th and the 12th places from the 5th bhava bring the family to extinction. Rahu occupying the 5th bhava and the lord thereof in a ग्रेवा (Dashbhana) will cause the death of children. If the lord of the Lagna be in the 5th and the lord of the latter in the 1st bhava, the person concerned will adopt a son.

NOTES

For the 1st पाद (Pada) of this sloka compare the following from फलदीपिका-

दारेण सुतं गणेष्वनितोऽसुतोऽग्नवा ॥

दुःखी विलग्नसुतपौ समुपेति पुत्रं
दत्तात्मजं च शुग्लेचरवीक्षितां चेत् ।

उद्धायराशियुतकारकवर्गमूलात्

एक्षाति दत्तनर्प परतस्त्वयेष्टात् ॥ १३ ॥

Sloka 13. If the lords of the 1st and the 5th bhava occupy a दुष्ट्हान (Dusthhan) and be aspected by a benefic planet, the person born will have a legitimate son as well as a son by adoption. Find the vargas of the planet occupying the Rasi representing the 5th, bhava and also those of the Karaka of the same. Find again which of the several Rasas to which these vargas belong are unoccupied by planets; from some one of the class of people indicated by these Rasas will the person concerned adopt a son.

केन्द्रविकोणगृहाः सुतपः शुभेण

सीम्यान्वितो यदि सुतं समुपेति चालये ।

मीमांश्युक्तरात्यिष्ठुक्तिजातः

स्वप्नायुरेति फणिसुक्तिभवनविराहुः ॥ १४ ॥

Sloka 14. If the lord of the 5th bhava in conjunction with a benefic planet be in a Kendra or Trikona position in a benefic Rasi, the person born will have a son in his early years. If the lord of the 5th bhava be in conjunction with Rahu, the son born in the Bhukti (भुक्ति) of the former will be short-lived while the one born in the भुक्ति (Bhukti) of Rahu in the same yoga will attain long life.

पुत्रस्यानपविचापौ ग्रहबलौ पापेक्षिते पुत्रम्
 जातोऽनेककलब्रवानपि सुताभावं समेति ध्रुवम् ।
 सज्जाया यदि पुत्रगोगजनिता सौम्येन वा पञ्चमात्
 पष्टेन निरीक्षिते सुतवती जारिण संजायते ॥ १५ ॥

Sloka 15. If the lords of the 5th and the 2nd bhava be weak and if malefic planets aspect the 5th bhava, the person born even when he has many wives will certainly have no children. But if his wife be born under a yoga which makes a son possible and if the 5th bhava be aspected by a benefic planet or the lord of the 6th place from the 5th bhava, she will become the mother of a son by a paramour.

NOTES.

With this, compare XIV—16 *infra*.

पुत्रस्याने शदीशो वा गुरी वा शुभषीक्षिते ।

शुभग्रहेण संयुक्तं पुत्रप्राप्तिर्न संशयः ॥ १६ ॥

Sloka 16. If the 5th bhava, its lord or Jupiter be aspected by or in conjunction with a benefic planet, the person born will undoubtedly have a son.

NOTES.

c. कलदीक्षिता

सुस्था विलयशाश्विनोः सुन्मेशार्णीयाः सुस्थाननायशुभदित्युते सुतर्णे ।

लग्नात्मपौ यदिगुती च मिष्यः सुहृदी क्षेत्रे परस्परानी यदि पुत्रसिद्धिः ॥

If Jupiter and the lords of the 5th house reckoned from the Lagna and the Moon be well-placed and when the 5th house has on it the aspect of a benefic planet or of one owning an auspicious house (i.e. other than the 6th, 8th or 12th), or if the lords of the Lagna and the 5th house be posited together in a house or have mutual benefic aspect or occupy each other's places, the acquisition of children is assured.

c/. also the following from उत्तरपाठशास्त्र

उत्तुङ्गान्योन्यमित्रस्यागृहमुपगतीं स्यानशुत्पुन्यं दुष्टं

पुत्रस्थानाधिनायः तुत्तुङ्गपि च तौ चहुपत्योऽनपत्यः ।

शुक्रार्काभ्यां समेतौ यदि मृतवत्तयो मृभिनेनाधिनव्यः

राहोर्योगेय इष्टी भवति नहुताः स्यामिनाल्पोशुभेन ॥

पुत्रेषो रविशुक्रान्याप्यपूत्रलक्षणे मुतः ।

सप्तीमो हत्युतः स्याल्पकृते राहुगान्यक्षी ॥

सहितौ नन्दयतामप्यपूत्रलक्षणे सगुप्तोपि चित ।

अन्योन्योच्यतुलत्यसीयगृहगो देवेच्यतुराजिती

इष्टी शोपनमध्यती यदि शुभेनैतो शुभम्य नाति ।

नातः पुत्रुतो शुहन्तिश्वपः पुत्रश वक्ता भद्रेन्

भर्तानेऽन्नदेव यज्ञित्वा बरो निर्दान्तर्गतीन्द्रामगीः ॥

श्रीकृच्छ्राद्धावनापौ एव परिपुनिभवान् श्रीन विहाय स्थितौ चे-
दन्योन्यक्षोभमित्रस्यागृहमुपगती श्रीस्यमागी श्रीमात् ।

शुद्धया नीरेन कृत्यः च यदवति हि तथा वाक्यनिलक्ष्यतरथ

स्वाती शुद्धिर्विविदि च शुभितिती याहुतुपानम्दकारी ॥

श्रीमात्यग्नुनी परत्वरतुदत्तद्वयापावित्तीनी

रन्धारित्ययत्तिती शुभाशुतो इष्टी शुभेया तथा ।

मांशो यदि वीक्षितः स्वपवने निःसीमशुद्धिर्विद-

देवं चेदुहनित्पात्रपि शुधामापुर्वताकृ सत्यगाकृ ॥

लग्नेषो पुत्रमात्रस्ये पुत्रेषो चक्षस्येषुते ।

यरिपूर्णश्वले जीवे पुत्रप्राप्तिर्वं संशयः ॥ २७ ॥

Sloka 17. When the lord of the 1st bhava, occupies the 6th and the lord of the latter possesses strength and Jupiter also is in full strength, there will undoubtedly be a son.

पुत्रस्थानगते चरिषि परिपूर्णवलान्विते ।

लग्नाधिषेद संरहे पुत्रप्राप्तिर्न संशयः ॥ १८ ॥

Stoka 18. When Jupiter occupies the 5th bhava in full strength and is aspected by the lord of the Lagna, a son will undoubtedly be born.

वैशेषिकार्थके चरिषि पुत्रेषो च तथा स्थिते ।

शुभनाथेन संरहे पुत्रे वत्प्राप्तिसादिशेत् ॥ १९ ॥

Stoka 19. When Jupiter has attained a Vaiseshi-kamsa and when the lord of the 5th bhava is also in a Vaiseshekamsa, and when the lord of the 9th bhava aspects the 5th, the astrologer may declare the birth of a son.

दशमे धीतगुर्दने भृगुजः पापिनः सुखे ।

तस्मा सन्ततिविच्छेदो भविष्यति न संशयः ॥ २० ॥

Stoka 20. If the Moon be in the 10th bhava, Venus in the 7th and malefic planets in the 4th, the family of the person born under this yoga will not continue after him.

NOTES.

cf. शिष्टाचल

दशमे भवने अन्द्रः सप्तमे भवने सिनः ।

पापैः पातालसंस्थैष्य विवशयकरो नरः ॥

Also

लग्नाद्वामे चन्द्रे सप्तमसंस्थैष्य अणोः पुत्रे ।

पापैः पातालसंस्थैष्यकरो भवेज्ञातः ॥

Also शिष्टाचल

हुल रात्रामस्तितैर्मुखकान्यवीतांगुहि-

र्ब्यपाप्ततनयोद्येष्वगुप्तगेषु वेशाशयः ।

पदे कविलिदी भवती मुरुगसविशस्त्वुतिथैः

सुते शशिनि नैवनन्यव्यवत्त्वपर्यंपि ॥

The following four yogas lead to family extinction: (1) the 4th, the 7th and the 10th houses in any nativity being occupied respectively by a malefic planet, Venus and the Moon; (2) the 12th, the 8th, the 5th and the first houses being occupied by malefics; (3) Venus and Mercury in the 7th, Jupiter in the 5th and malefics in the 4th houses, and (4) the Moon in the 5th and malefics in the 8th, the 12th and the 1st.

प्राणमस्यो लगेयः पापयुक्तः सुताधिपः ।

इति च शशुनीचलैः पुमहानि वदेद्युधः ॥ २१ ॥

Stoka 21. If the lord of the Lagna occupy the 6th or the 8th bhava and the Lord of the 6th be either in conjunction with malefic planets or aspected by inimical or depressed planets, the astrologer should say the person born under the yoga will lose children.

लग्नसप्तमधमन्त्यराशिगाः पापखेचराः ।

सप्तराशिर्गर्भ्या पंशुचिंडकारिणः ॥ २२ ॥

Stoka 22. If malefic planets be in the 1st, 7th, 9th and the 12th bhavas and occupy the vargas of inimical signs, they will cause the extinction of the family.

NOTES.

The following stokas leading to the same effect are from 419 ग्रन्थ.

लग्नान्त्यपुण्ड्राष्टमाशुभ्या आपाहा वंशतिवासाहेतुः ।

शुभेते चन्द्रुरिक्तारिकं पंशुरत्नं विच्छेदतोष हीनः ॥

पुण्ड्रेष्टे श्वेताष्टरिकं लग्नस्थे चन्द्रमुखेन शुभे ।

पापाहा दिःक्तुवाष्टमाशः पंशुरत्नं विच्छेदतोष हीनः ॥

निशाचे लग्नात् मन्त्रिरै नव्यस्ते भूमित्युते दानी च ।

पापाहा चन्द्रुग्रामाश्च पर्वे पंशुरत्नं विच्छेदतोष चानः ॥

दारालिप्ते सोमसुते सज्जुक्ते पापेषुन्ने देशमुती शुद्धये ।

रन्मे शशाङ्कात् सहिते तु पापे वंशस्य विच्छेदस्रोव नातः ॥
 पापे विलग्ने सूखगे शशाङ्के लग्नेभ्यर्थं पश्यमरातिषुचे ।
 वैर्णीहीने यदि लग्नानार्थं वंशस्य विच्छेदस्रोव नातः ॥
 चन्द्र्या शुद्धा कृता चाला रोगिणी पुष्पवर्जिता ।
 कर्कशा स्थूलदेहा च नार्योऽस्तु परिवर्जिता: ॥ २३ ॥

Slok. No. 25. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are : (1) a barren woman ; (2) one advanced in years ; (3) one emaciated by disease ; (4) one that is a child ; (5) one diseased ; (6) one without menstruation ; (7) one whose body is rough ; and lastly, (8) one that is corpulent.

शुहलप्रेशदारेऽपुत्रस्यानाधिषेषु च ।

सर्वेषु पलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Slok. 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from Puravata.

पुत्रस्यानं गते पापे चर्दीये नीचरादिगे ।

शुभमर्दिविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Slok. 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

c.f. पत्नर्दिविला

नीनारिमूढीपापाते शुतेषो दिःकारिन्भाषिपसंशुते चा ।

शुतस्य नाशः कर्मितोऽन्न चर्दीः शुभेरदेषु सुतमे सुतेषो ॥

If the lord of the 5th house be in depression or in an inimical house or be eclipsed, or be in conjunction with the lords of the 12th, the 6th and the 8th houses, the result will be loss of children, say the astrologers. The same will be the case when the lord of the 5th is posited in the 5th and is not aspected by benefics.

मुरुलभिमांशुनां यशमस्यैरशोभनैः ।

शूभ्रद्वयोगरहितैर्वक्तव्या त्वनपत्यता ॥ २६ ॥

Stoka 26. When malefic planets occupy the 5th place from Jupiter, Lagna and the Moon and are neither associated with nor aspected by benefic planets, childlessness must be pronounced.

युवस्थानगते पापे सदीयो पापमध्यगे ।

सौम्यद्वयोगरहितैर्वक्तव्या त्वनपत्यता ॥ २७ ॥

Stoka 27. When a malefic planet occupies the 5th bhava and its lord is between two malefic planets and is neither aspected nor associated with a benefic planet childlessness must be pronounced.

NOTES.

c.f. कल्पिका

क्षत्राप्येद्वयशशिनां हुतमेषु पापैश्चुतेऽस्तेव्यग शूनैरुतेशितेषु ।

पापोपयेषु सुतमेषु मुत्तेष्येषु दुःख्यानगेषु न भान्ति शुताः क्षयचित् ।

When the 5th places counted from the Lagna, Jupiter and the Moon are either associated with or aspected by malefics and are devoid of benefics or of their aspect, or, when these houses are surrounded by malefics on both sides and when the lords of the above said houses are posited in Dusithanas (i.e., 6th, 8th and 12th), the person concerned can have no issues whatever.

पापमध्यगते जीवे शुतेष्ये चलनर्जिते ।

सौम्यद्वयोगरहितैर्वक्तव्या त्वनपत्यता ॥ २८ ॥

Stoka 28. If Jupiter be between 2 malefic planets and the lord of the 5th bhava be without strength and

रम्ये शशाङ्कात् सहिते तु पापे वंशस्य विज्ञेदकरोत्र नातः ॥
 पापे विलग्नं हुस्तगे शशाङ्के लम्बेश्वरे पश्चमराशि शुक्रे ।
 चलैविहीने यदि लग्ननामे वंशस्य विज्ञेदकरोत्र नातः ॥
 वन्ध्या शुद्धा कुशा चाला रोगिणी पुष्पवर्जिता ।
 कर्कशा स्फूलदेहा च नार्योऽस्ती परिवर्जिता ॥ २३ ॥

Sloka 23. Eight classes of females are excluded from the benefit of the rules governing the birth of children. These are: (1) a barren woman; (2) one advanced in years; (3) one emaciated by disease; (4) one that is a child; (5) one diseased; (6) one without menstruation; (7) one whose body is rough; and lastly, (8) one that is corpulent.

शुरुलघेशदरेशपुष्पवस्तानाधिषेषु च ।
 सर्पेषु वलहीनेषु वक्तव्या त्वनपत्यता ॥ २४ ॥

Sloka 24. When Jupiter and the lords of the 1st, the 7th and the 5th bhavas are all weak, childlessness should be pronounced.

NOTES.

This sloka is taken from *Panchasara*.

पुष्पवस्तानं गते पापे तदीशे नीचराश्विगे ।
 शुभदृष्टिविहीने तु वक्तव्या त्वनपत्यता ॥ २५ ॥

Sloka 25. When a malefic planet is in the 5th bhava and its lord is depressed and without benefic aspect, childlessness must be pronounced.

NOTES.

cf. कर्कशिरा

नीचारिमूढोपगते शुरेशे रिष्टारिन्द्राविष्वस्युते च ।
 शुश्राव नाशः कपितोऽन ददौः शुभेश्वरे शुतमे शुतेशे ॥

॥ पुत्राभावहेतुः ॥

The cause of childlessness.

पापग्रहेण संवृष्टे देवशापात् सुतक्षयः ।
पष्टापिपसुते रुद्धे विग्रशापात् सुतक्षयः ॥ ३२ ॥

Stoka 32. When Jupiter occupying the 5th bhava is seen by a malefic planet, the loss of issues results in consequence of a deity's curse. If Jupiter be in conjunction with or aspected by the lord of the 6th bhava, the loss of children is due to the curse of Brahmins.

NOTES

With this and the next four stolas compare the following from जातकम्.

ब्रह्मानुप्रगृहे गुरी सितमुते देवता शापादेत् ।
भीष्म पष्टपसिषुते त्वरिभवात्सौख्येशसुमातुकः ।
भावेशोन लक्षीशापकरणात्प्रियादिशापे तथा
मायेशोऽपिषुके मदेधरमुते सापहिनशापाम्भृतिः ॥
पूर्वेरोऽप्यहिंसुते शुतगृहे ऐत्याहिषुके तथा
शुतात्पुरगृहेष्वा शुल्क्युते सर्पादिशापाम्भृतिः ।
थीलदं रविनन्दने हरिहरं रुद्धे कुमारं ततः
सेतुस्नानफलाद्यनद्रमपिलासेत्यापनात्पुरद्यम् ॥
शुतेष्ये कुजर्समुक्ते रिपुनाथेन चीकिते ।
शुभमदिविहीने च रिपुदोपात् शुतक्षयः ॥ ३३ ॥

Stoka 33. If the lord of the 5th bhava be in conjunction with Mars and aspected by the lord of the 6th bhava and is devoid of benefic aspect, the loss of issues should be traced to the wrong done to enemies.

मातृस्थानगते पापे सुरेणे मन्दसंयुते ।

च्ययनाशगते पापे मातृदोपात् सुतक्षयः ॥ ३४ ॥

Slока 34. If a malefic planet be in the 4th bhava, and the lord of the 5th be in conjunction with Saturn and the 8th or the 12th bhava be occupied by a malefic planet, the loss of issues is in consequence of offence against the mother.

नवमे पापसंयुक्ते मन्दयुक्ते सुताधिपे ।

त्रिकोणे मानिदसंयुक्ते पितृदोपात् सुतक्षयः ॥ ३५ ॥

Sloka 35. If a malefic planet occupy the 9th and the lord of the 5th bhava be in conjunction with Saturn and if Mandi be in a Trikona position, the loss of children should be ascribed to offence against the father.

राहुकेतुयुते इष्टे पञ्चमे चलयजिते ।

तदीशि वा तथा प्राप्ते सर्पदोपात् सुतक्षयः ॥ ३६ ॥

Sloka 36. If the 5th bhava be occupied or aspected by Rahu or Ketu, or if the lord of the bhava be similarly placed, the loss of children is brought on by offence against a serpent.

गुरुपूत्रेशदोरेत्यभूमिजाः संप्रता यदि ।

हुदैवपीडया पुत्रिपुत्रनाशं चदेहृधः ॥ ३७ ॥

Sloka 37. If Jupiter, the lord of the 5th bhava, the lord of the 7th and Mars be together in one bhava, a wise astrologer may declare the loss of sons and daughters to arise from trouble caused by evil deities.

पुत्रस्थानगतः कवित् परिपूर्णचिलान्वितः ।

अदृष्टः पुत्रनाथष्टेत् चदा दत्तादयः सुताः ॥ ३८ ॥

Sloka 38. If there be a planet in the 5th bhava

possessing full strength and the lord of the 5th be unsuspected by any planet, then the person concerned will have sons by adoption and other ways.

NOTES.

There are two other readings, viz.—

(1) अद्यः पुत्रनामेन and (2) नद्यः पुत्रनामेन्.

पुरवेत्रगते चन्द्रे पुत्रेष्व धर्मराशिगे ।

दत्तपुत्रस्य सम्प्राप्तिलभ्यश्चस्तु त्रिकोणम् ॥ ३९ ॥

Stoka 39. If the Moon be in a malefic Rasi and the lord of the 5th bhava be in the 9th, and if the lord of the Lagna be in a Trikona, there will be a son by adoption.

युग्मोदये पुत्रनामपुर्यस्तानगोऽपि वा ।

मन्दाशक्तस्यारुद्धो दत्तपुत्रो भविष्यति ॥ ४० ॥

Stoka 40. When the rising sign is an even Rasi and the lord of the 5th bhava occupies the 4th or has attained a Navamsa of Saturn, there will be a son by adoption.

युग्मश्च भातुजारो वा पुत्रेष्वोऽन्त्यन्त्यन्तिः ।

दत्तपुत्रस्य सम्प्राप्तिस्तम्भ्योगे भविष्यति ॥ ४१ ॥

Stoka 41. If the lord of the 5th bhava in conjunction with the Sun and Mercury be in a Navamsa owned by an even Rasi or by Saturn, there will be a son by adoption.

मन्दांश्च पुत्राराशीर्णः स्वराशी शुलभार्णवी ।

पूर्वं दत्तसुतप्राप्तिः परं नार्याः पुनः सुतः ॥ ४२ ॥

Stoka 42. If the lord of the 5th bhava occupy a Navamsa of Saturn, and Jupiter and Venus be in their

own signs, the person born will first take a son by adoption and then have a son from his wife.

**मन्दांशकस्थिताः खेटाः शुक्रपञ्चवलाधिकाः ।
गुरुर्यदि सुतस्याने दच्चपुत्रेण सन्तविः ॥ ४३ ॥**

Sloka 43. If the planets predominating in the light half of a month be in a Navamsa of Saturn, and Jupiter occupy the 5th bhava, the family of the person born will be continued in the line of the son taken for adoption.

**विलयस्ये धरायनौ निधनस्थे दिवाकरे ।
शुखे चा शुभसंद्वेषे पुत्रः कालान्तरे भवेत् ॥ ४४ ॥**

Sloka 44. When Mars is in the Lagna, and the Sun occupying the 8th or the 4th bhava is aspected by a benefic planet, the person born will have a son late in life.

c/. एमारत

NOTES.

**भीमे विलयाते वायराशिस्थिते दिनेशाश्रुते ।
सुर्ये वालप्रसुतर्दो शुत्रः कालान्तरे भवति ॥**

Also फलशीलित

**एवे वालप्रसुतविमि निधनये मन्दे कुजे लग्ने
लग्नाएष्यप्यवै: शनीद्वयहन्त्रैवाल्पात्मनक्षेत्रे मुते ।
मन्दे लाभगते गुरुस्थिनप्रसुतस्याने मपापे भवे-
त्वानेऽनेकलग्नानिते उत्तमाङ्क कालान्तरे भवतः ॥**

When the Sun is posited in a childless Rasi, Saturn is in the 8th and Mars in the Lagna; or when Saturn, Jupiter and Mars occupy respectively the Lagna, the 8th and the 12th, and the 5th house happens to be a childless sign; or when the Moon occupies the 11th, and the 5th house reckoned from Jupiter is occupied by a malefic planet, and there are more

planeta stationed in the Lagna; the person concerned will have a child late in life and that too, after a great effort.

अवशुलक्षणं is thus explained by अद्यतेर in his कालदीपिका.

संज्ञा 'प्रासूतसंभित्यविवृपत्वोऽसिंहमानं' विदुः ॥

The signs Vrachikla, Vrishabha, Kanya and Simha are termed Childless Signs. (vide also Adbhyaya XVI, 29 and 43 infra.)

लग्ने दिनेशतनये रन्ध्रस्थानगते गुरी ।

पञ्चमे दुर्बले रिःके मौगे कालान्तरे सुतः ॥ ४५ ॥

Sloka 45. When Saturn is in the Lagna, Jupiter in the 8th, Mars in the 12th, and the 5th bhava is weak, the person born will have a son late in life.

५८. वैतारण

लग्ने दिनकृतनये अटमतीस्थे गुरी च यदि चौमे ।

पञ्चमगौडप्रसुतस्ते पुत्रः कालान्तरे पवति ॥

Also पराण

लग्ने मन्दे गुरी रन्धे व्यये भौमसमन्विते ।

शुपहटे व्यतुरे वा विरात् शुपकृपेति सः ॥

पुत्रान् पञ्चमभात् वृतीयभवनाङ्गाहृन् कलावात् खियो

दासीश वितिराशितः सभवनादासीश मित्राणि च ।

यातोदीव नवांशकान् शुभदशा हृत्या तथा रोपयेद्

च्योमध्योमकर्तिविभज्य हु चथाभृताश पुत्रादयः ॥ ४६ ॥

Sloka 46. An astrologer may ascertain the number of sons from the 5th bhava; of brothers from the 3rd; of wives from the 7th; of servant-maids from the 4th; and of menials and friends from the 2nd. Multiply the elapsed Navamsas (in minutes) in each bhava by the benefic aspect on it (in Rupas) and set down the result. Divide this by 200 (which is the number of minutes in

one Navamsa). The quotient represents the number of sons, brothers etc.

NOTES.

See also next sloka.

cf. गणे.

पुत्रयावोपगुत्तांशतुरुया संख्या शुभदंष्ट्रके ।

द्वितीया शुभेदितो हिता; पापाद्यो पापवीहिते ॥

Also चाहतरन्ति

संख्या नवांशतुरुया सौम्याद्ये तावती सदा हक्ता ।

शुभद्ये तद्विगुणा हिता पार्वीशकेऽप्यता हटे ॥

Also

यावत्संख्या ग्रहाणां सुतभवनगता पूर्णहिर्गता का
तावत्संख्या प्रसूतिपैति चलसुताः पुंजहाः पुत्रनन्म ।

पुत्री शुक्लस्तु चन्द्रो हिमसुतरविना गर्भहार्ति करोति
केचिच्छन्द्राद्विचार्ये शुनिपरक्षितं तद्विजित्य नवादी ॥

Also चदमभावन्ति

सुतशूदृकसमावि च संततिसेवति वाऽय नवांशसमेऽपि वा

Also वैष्णवतांश

सन्तानभावाङ्गमात्मांश्या रात्तान्ततिः तत्त्वपरे सुतस्ये ।

भीचोचगिवारियुहस्थितानां दृष्टिः शुपानां शुभमर्भकानाम् ॥

Also कलदीपिका

अशुद्धुनीचारिनवांशकैः सुते शुतेशत्युक्तैरपि लैलयाविचैः ।

सुतर्द्दिगेवा शुभमादिनोशकात् सुते एडैः पुत्रविनिर्विनित्यते ॥

The number of issues should be determined by a consideration of (1) the planets in the 5th house or those that are posted along with the lord of the 5th house, as to how many of them are in friendly, depression or inimical Navamsas. A similar examination should also be made in respect of the 5th house or its lord reckoned from the sign occupied by Jupiter or the sign representing the Navamsa occupied by the Sun-

पुत्रं सोदरम् कलन्नमुदर्यं यानं च राशिं विना
 तच्छिसाः शुभखेट्टव्यलहताः पृष्ठा विमत्ताः क्रमाद् ।
 व्योमाकाशकरात्पुत्रसहजत्वीदासदासीसुदृढ़्
 संख्याः पापनमोगद्व्यलभवाः पुत्रादिनाशप्रदाः ॥ ४७ ॥

Stoka 47 Leaving out the figures indicating the number of signs in the bhavas to be mentioned below, multiply the degrees, minutes, etc. in each, converted into minutes, by the figure (in Virupas) representing the benefic aspect and divide the products by 60 and again by 200. The results arrived at in respect to the 5th, the 3rd, the 7th, the 1st and the 4th bhavas respectively represent the number of sons, brothers, wives, menials whether male or female, and friends that the owner of the horoscope is to have. The figures got similarly from malefic aspect on the several bhavas above-mentioned indicate the number of sons and others that will be lost.

पुत्रस्यानपलयपस्फुटयुते राशयंकलोणे शुरी
 पुत्रास्ति: सविवेन्द्रनस्फुटयुते राशयंसंख्याः शुताः ।
 धीधर्मविनायकस्फुटचयप्राप्तांशसंख्याऽयथा
 धीधर्मस्थितिगस्फुटैक्यमवने यातोऽवतुल्याः शुताः ॥ ४८ ॥

Stoka 48. Add the correct figures for the lords of the 5th and the 1st bhavas, and find out the Rasi and the amsa the sum represents. When Jupiter passes through this and its triangular positions, there is a possibility of a son being born. Again, take the sum of the figures for Jupiter, the Moon and the Sun, and ascertain the Rasi and the Navamsas the sum represents. The number of the Navamsas obtained give the number

of issues of the person concerned. Two more alternative methods for ascertaining this number are : (1) add the figures of the lords of the 5th, the 9th and the 4th bhavas and ascertain, as in the above case, the number of past Navamasas in the Rasi found. This will be the number required : (2) add the figures of the planets if any in the 5th, the 9th and the 4th bhavas. The number of children will be the number of elapsed Navamasas in the Rasi found.

NOTES.

The following from कन्दीलिपि gives a clue to ascertain when conception may be possible :

बलदुर्लौ खगृहाशेष्वर्क्षितात्रवृच्यर्क्षगी चूताम् ।

स्त्रीणां वा कुम्भन्द्री यदा तदा संपत्ति गर्भः ॥

Conception (of a birth) may take place when, the Sun and Venus in the case of males, Mars and the Moon in the case of females, being possessed of strength pass through their Rasis or Navamasas identical with an अपचय (Apachaya) place.

जीवाचन्द्रमसे विलम्बमवनात् पुत्रप्रदं पञ्चमं

तथाद्मर्गेहं च तत्पतिद्वााभुक्तौ मुतासिं वदेत् ।

पुत्रस्यानपकामपस्फुटयुते यत्तारका तद्वा

तत्त्वेटान्वितपीधुक्तव्यद्वाभुक्तियुत्रप्रदा ॥ ४९ ॥

Sloka 49. The 5th and the 9th bhavas from Jupiter, the Moon and the Lagna are child-producing. During the dasa and bhukti of the lord of a child-producing bhava, the astrologer may predict the accession of a child. Add the figures for the lords of the 5th and the 7th bhavas, and ascertain the star indicated by the total. Its dasa yields a son. The dasa as well as its bhukti of a planet which either aspects or is in conjunction with

the lord of the 5th or the 7th bhava will prove to be child-producing.

NOTES.

This as well as the next one are in जनकरण.

The following additional information from कन्दीपिता about (Putrabhabha) पुलभव will be found to be interesting :

जीवेन्द्रुसितिस्तुत्येक्यमने सुमे च सुमर्गिरके

लीणो दोवश्वले वदन्ति सुतदं मिथे ग्रयासात्करण् ।

पास्तुन्तुकगृहस्तुत्येक्यमनेऽप्योनाशकेऽप्योनमे

पूसां बीनवले सुतप्रदमिदं मिथे तु मित्रं गौत् ॥

Add together the figures representing the positions of Jupiter, the Moon and Mars at the time of female development. If the result denotes an even Rasi and an even Navamsa, the strength of fecundity in the female for producing offspring is assured. If it is mixed (i.e., Rasi male and Amsha female, or vice versa), there will be children only after a great effort. If the sum total of the figures denoting the positions of the Sun, Venus and Jupiter signify an odd Rasi and an odd Navamsa, it denotes that the virility in the male to produce offspring is very strong, and in case one of the two (Rasi and Navamsa) be even, one has to predict a mixed result.

पश्चात्तरिणः स्फुटादिमुहनं भाग्यस्तुतं शोधये—

नीत्वा तत्र तिष्ठि स्तो शुभतियौ पुत्रोऽस्त्वयत्नादपि ।

कृष्णे नाति सुतसियेवलवराद्याद् द्रथोः पक्षयोः

दर्शे लिङ्गतियो च विदिकरंते न स्पात् स्थिराल्ये सुतः ॥

Subtract five times the figures for the Sun from five times the figures for the Moon. If the Tithi represented by the result be an auspicious one in the bright half of a month, progeny is assured to the native (even) without much exertion. But if it be one of the dark half of the month there is no such possibility. It is by a close examination of the strength of the Tithi—whether it is auspicious or otherwise—in both the Pakshas—bright and dark—that

one has to divine the possibility of the native being blessed with issues. During an Amavasya, a *Fifti (chhidi) tithi, the Fifti (Vishti) Karana or any one of the Fifti Karanas, there will be no issue at all.

*Chhidi Tithis are (1) चतुर्थी (Chaturthi), (2) पक्षी (Shashthi), (3) अष्टमी (Ashtami), (4) नवमी (Navami), (5) द्वादशी (Dwadasi), and (6) चतुर्दशी (Chaturdashi). These six are generally avoided for any auspicious function.

There are 11 Karanas distributed over the 30 Tithis of the Lunar month at the rate of 2 Karanas for each Tithi. Four of these viz., (1) Chatushpattiha, (2) Nagava, (3) Kumsughosa and (4) Sakuna are called (Sthikas) Karanas and are so named as they permanently hold sway over the four half Tithis commencing from the 2nd half of Krishnapuksha Chaturdashi. The other seven viz., (1) Bava, (2) Balava, (3) Kaulyava, (4) Taitula, (5) Garaja, (6) Vanija and (7) Vishti or Dhaden are called Chars or moveable Karanas and occur in 8 cycles to preside over the remaining 56 half Tithis of the lunar month beginning with the latter half of Suklapaksha Prathama.

c/. कालप्रकाशिका

भूकृष्णतिपद्मनाभार्द्धदर्शक करणः कलाम् ।
धवादिसंउत्तिः विष्टपन्तः सप्तप्त्याद्गुर्भीर्णिः ॥
सर्वं च ब्रह्मणे विष्ट वीक्षयेत् तेतुते तथाः ।
गरजो अर्जितो विष्टिः सर्वते करणाः कलाम् ॥
चतुर्दशीमध्ये विष्टिराम्भो एवमागतः ।
धूकाद्वयो ये विष्टि: धूर्णे धूर्णेष्टुपविणि ॥
गृहीयायां ये त्रृप्तो सप्तम्यां एवमागतः ।
द्वयम्यामध्ये विष्टिराम्भदर्शको तु धूर्णतः ॥
प्रकृतें चतुर्पदं नामं किञ्चुम्भे च लघित च ।
दिपराणि वरेण्यामध्ये चतुर्दशवपरार्थतः ॥
कुलपतिपद्मनाभार्द्धदर्शकसाम् ।
विष्टादं चतुर्पदं नामे किञ्चुम्भे चाकुले तथाः ॥
वर्गेष्टादुमकमीलि द्वयम्यामध्ये त्रृप्ते तथामयेत् ।
चतुर्दशी चतुर्पदं च पात्रो च द्वादशी तथा ॥
अष्टमी नवमी विष्ट वक्षन्तिराम्भः ग्रन्थितिसाम् ॥

निहिः लिपरं पा करणे यदि स्यात् कुण्ठं यजेत् पौष्ट्रसुक्तमन्त्यैः ।
 पष्ठयां गुहाराप्नमव कार्यं यनेचतुर्थ्या किं नागरानम् ॥
 रामायणस्य अश्वं नवम्यां यद्यष्टमी चेन्नूण्डाते न ।
 चतुर्दशी चेद्यदि रुद्रपूजां स्यादद्वादशी चेत्सूतमत्तदानम् ॥
 तृष्णि पितृणां भिः पश्चद्द्वयां कुण्ठे दशम्याः परतोऽतियत्तदात् ।
 पश्चिमतोऽवधि नागरानं स्तन्दं च संपेत हरिं करेण ॥

Should however the result happen to be one of the abhida (viz.) Tithis, the Siti (Vishti) Karma or a Sita (Sithura) Karma alluded to in the previous slaka), one ought to worship God Krishna by means of the Putrusha Suktas mantras to ward off the barrenness threatening the family. If the Tithi disclosed be Shashthi, he ought to worship God Subrahmanya, if it be Chaturthi, he ought to propitiate the lord of serpents; if it be Navami, he ought to arrange for the reading of Ramaayan and hear that story, if it be Ashtami, he ought to observe the Savana Vrata (by fasting); if it be Chaturdasi, he must worship God Siva by Rudraparyaya; if it be Dwadasi, he must propitiate the Gods by liberal feeding; if it be Amavasya or Pournami, he ought to propitiate the Manes. These things he ought to do all the more and with greater care and effort when the Tithi happens to be one among the last five of the month—viz. after श्वात्रांश्चामी. Generally, in the dark half of a month to whichever of the three divisions a Tithi may belong, worship ought to be resorted to; the particular deity to be propitiated being Nagaraja in the first division (viz 1—5 Tithis), Skanda in the second (next 5 Tithis i.e. 6—10) and Han in the third (or last 5).

दुष्टेशो रिष्टुनीयगोऽस्यामग्नो रिष्टाद्यमास्तिव्य-
 स्यादत्पूर्वगृहस्थित्यनोद्धति यदि ता दु-स्यानपलः गत् ।
 पुत्राभावनिश्चनमेव यथयेत् तत्प्रवेगराकामं व-
 भोर्मिद्वित्तगृहद्वैरवि चूः मन्नानद्वृ पदेन ॥

If at a birth the lord of the 5th house be placed in its ascen-
 dant or depression sign or be eclipsed by the Sun & Moon or occupy
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any of the दुष्ट्वानि (Dūsttvāni, viz., the 5th, the 8th or 12th); or the planet occupying the 5th house is similarly situated or happens to be the lord of any one of the three houses, viz., the 5th, 8th or the 12th; one ought to declare childlessness as an inevitable result. He ought to divine the source of the same by an examination of the particular deity, tree and animal represented by the sign occupied by that planet.

द्रोहो—मुमुक्षुपर्णयोर्नेहि सुतंः शांपातिपतुणी॥ इति—
 रिन्दोमातृत्वमुवासिनीमांगलीकोर्चान्मिनो दोषतः ।
 मन्माम स्थितदेवतागुहारिष्वात्यत्यदोपाकुर्वे ।
 शापाद्वाक्लकुताद् विलाक्षणधाः श्रीविष्णुकोपाद्वृष्टे ॥
 पारंपर्यमुरप्रियदिग्मुखद्रोहात्कलाक्षयमुग्म-
 अच्छदोइवंतुर्तो तपा सति भूमी तुल्यद्वयमेवदेनात् ।
 सत्त्विगोक्तुलमतदेष्वरातो वस्यादिकामेन सा
 मन्देऽन्तर्पिण्डिशातुष्ठ निरुपतः प्रैतः विशांचादिभिः ॥
 लभनी सुतगे सुतेसाहिते सर्वेष्य शापात्मया
 केतो भावाणशापतव्य गुलिके भैतोत्पशाव्य वैदेन ।
 शुकेन्दु गुलिकान्विती यदि चक्रोहसिपाहुः सुते
 नीवी भावे शिरीः सर्पोन्दितिर्ह चेत्त्वेवहत्याऽसुतः ॥

If the planet in question happens to be the Sun, the person concerned becomes sonless owing to injury done to God Siva and Garuda, and the consequent curse of the Nāgas; If the Moon, it will be due to the displeasure and anger of the mother, a Sumanagali or other venerable woman or Goddess Bhagavati owing to her feelings having been hurt; In the case of Mars, it will be due to some fault done to the village deity, to God Kartikéya, to an enemy, or one's dayadins; if the planet be Mercury, the sonlessness will be due to curses made by youngsters or to the killing of the sīkharis (eggs of fishes and similar creatures) or to the wrath of God Vishnu; If Jupiter be such planet, it will be due to some

harm done to the hereditary Brahmin family-priest or the destruction (cutting asunder) of a tree full of fruits; if the lord of the 5th or the planet posited therein be Venus, the cause of childlessness will be due to the cutting off of a tree full of flowers, or an injury caused to a virtuous lady or to the cow-kind or a sinful deed to people that ought to be revered; if Saturn be the planet under advertance, it will be due to the destruction of an अश्वत्था (Aswattha) tree or on account of Yama's ire or through departed Spirits, Goblins and the like; if Rahu should occupy the 5th house or be associated with the lord of that house, it will be due to the curse of a serpent; in the case of Ketu, it will be owing to the curse of a Brahmin. If it be Mandi, it will be due to a curse from departed Spirits. If Venus and the Moon in conjunction with Mandi should be in such a position, the cause will be attributed to the murder of a damsel or the killing of a cow. If Jupiter or Ketu in conjunction with Mandi be in the 5th house, the son-lessness will be on account of the murder of a Brahmin.

एवं हि जन्मसमये बहुर्विन्यकमर्हन्ति दुरितमस्य वदति तत्त्वाः ।
तदाहृहोक्तमपदानशुभक्तियाभिलक्षोपात्तिमिह शंसतु इति सिद्धेः ॥

Thus have been detailed the several sins accrued by one's actions in his many previous births and now revealed in his present nativity which lead to childlessness and to ward off which and to secure a son persons versed in the Astrological sciences have recommended (appropriate) particular Japas, gifts and such other good actions prescribed for the several planets.

सेतुस्त्रानं कीर्तनं स्तन्त्रादिः पूजा शंथोः शीपते: संतुर्तामि ।
दानं आदं कर्मनागप्रतिष्ठां कृपादेवैः प्राप्नुयात्सन्तामि ॥

A holy bath in Kameswaram, engaging oneself in reciting the accounts of a venerable and a revered personage, worship of God Siva, observance of vows with reference to (propitiatory) God Vishnu, gifts, ceremonies in honor of departed spirits, installation of the serpent deity, these are the various modes recommended by which one can attain progeny.

पुत्रस्यानपकारकेथकयुता दुःख्यानपा हुर्वला

दुःख्यातत्परियाकभूक्तिसमये पुत्रस्य नाशं घटेत् ।

चत्वारो घटशालिनो यदि शुभात्मत्याकभूक्त्यन्तरे

पुत्राभिं सुतसम्पदः ग्रसुजनप्रीति च कुर्वन्ति ते ॥ ५० ॥

Stoka 50 If the lord of the 6th bhava, its Karaka, the planet aspecting that bhava, and the one occupying it, own a दुःख्यान (Dustthana) or be weak or be posited in a दुःख्यान (Dustthana), the astrologer may predict the loss of a son during the dasa or bhukti of any one of those planets. But if these four planets be strong and benefic, in their dasa, bhukti and antara, they lead to the acquisition of children, their prosperity and the favor of men in power.

NOTES.

of. १ वाराहीविषय

सनातनादुध्रवतिशीयदरापहारे पुत्रेत्तदत्य द्वृत्यगत्य च दुष्टसिद्धिः ।

दुष्टेशराशिसम्बवा यमकण्ठकर्त्त जीवे गते दत्तयसिद्धिरपांशमे चा ॥

The acquisition of a son should be expected during the Dasa or Apahuna of any one of the 6 planets, viz., the lord of the Lagna, the lord of the 7th, the lord of the 5th, Jupiter, the planet aspecting the 5th house or the one occupying the 5th house, or when Jupiter in his orbit transits the sign or the Navamsa Rasi occupied by the lord of the 5th house or the Upagraha, Yanakantaka.

लग्नाधीयः पुत्रनायेन योगे स्वोच्चे रूपेण चारगत्या समेति ।

पुत्रमासि: ख्यात्तदा लग्नायः पुत्रस्य वायाति भीरात्मे चा ॥

Find when the lord of the Lagna comes during his transit (1) in conjunction with the lord of the 5th house (2) to his exaltation sign (3) to his own Rasi (4) to the 5th house and (5) to the sign occupied by the lord of the 5th house. During any one of these transits the acquisition of a son is possible.

पितृग्राकामात्समनायस्तानी योगात् सप्तानीय दशा॒ महाल्याम् ।
सुतस्य तदीशकंतनीना॑ दशाप॒हसेषु सुतोद्धरः खात् ॥.

Add the figures of the following three planets: (1) Lord of the Lagna, (2) the lord of the 7th house and (3) the lord of the 5th house; during the course of the Maha Dasa represented by the asterism and in the Apahara of any one of the following, viz., (1) the planet in the 5th house, (2) the planet aspecting the 5th house and (3) the planet owning the 5th house, the acquisition of a son may be predicted.

ज्यैषतिगुर्वेष्टपा॑ सद्युक्तरायस्य राशिष्ठानी॒ वा ।
भवत्तिहितस्य दशायामपदोरे॑ वा सुतप्राप्तिः ॥

Find which of the following is strong. (1) The lord of the 5th house (2) Jupiter, (3) (4) (5) & (6) The lords respectively of the Rasis and Navanisas occupied by (1) & (2). During the Dasa or Apahara of this strong planet, acquisition of a son is possible.

जीवे॑ तु जीवात्समनाप्तनीराशविशेषे॒ पूर्वतिर्भिर्द्युगाम् ।
अथान्यसात्येग च जन्मनालते॑ विश्वरूपेस्ततिलक्षणे॑ चुपः ॥

Men will generally have the birth of a son when Jupiter in the course of his orbit passes through a Rasi trine to the sign representing the Rasi or Asma occupied by the planet owning the 5th house reckoned from Jupiter. According to other treatises on the subject, one ought to investigate indications of progeny from the positions of planets at birth time of the native.

जन्मनेत्वात्समनाप्तस्य भूत्युरर्थानिपत्ति॑ च ।
स्फुटयोर्गं गते॑ जीवे॑ विकोणे॑ वा सुतोद्धरः ॥

Note the ruler of the asterism occupied by the Moon as also that of the 5th from it. Add the figures of these two planets. When Jupiter in his orbit passes through the sign represented by this result or through one of its triangular ones, the acquisition of a son is possible.

पुत्रेश्वाकारकधूतेष्वक्षेचराणि
 चत्कालभस्फुटपूर्वांशकराशियातौ ।
 वागीश्वमानुतनयौ यदि गोचरेण
 जातस्य पुत्रजनिमृत्युकरी भवेताम् ॥ ५१ ॥

Stoka 51. If at any time Jupiter or Saturn moving in their several orbits arrive at the Rasi and Navamsha indicated by the total of the figures then for (1) the lord of the 5th bhava, (2) its Karaka, (3) the planet occupying that bhava and (4) the one aspecting the same, they will cause the birth or death respectively of a son to the person concerned.

पितृस्यानेष्वरे सीम्पे पारके शुभसंयुते ।
 भावे वा शुभसंयुक्ते पितृसील्यं पिनिदिद्येत् ॥ ५२ ॥

Stoka 52. When the lord of the 5th bhava is benefic and its Karaka or the bhava itself is associated with an auspicious planet, the astrologer may announce the happiness of the father.

NOTES.

It is not clear whether by the word विशेषान्, the 5th or the 9th bhava is meant. Parasara says "विशेषि निम्बो नवमे युलम्" The opening stoka of the present Adhyaya gives विन् as विशेष or ascertainable from the 5th bhava. I accordingly interpret विशेषान् as the 5th bhava here being germane to the Adhyaya bearing on the 5th bhava. The stokas 52-57 occur in शृण्डिन्तामणि under the 9th bhava. So विशेषान् must mean the 5th as well as the 9th bhava.

पारावतादी तन्नाये कारके च तथा स्थिते ।
 खोशमित्रांशके वाऽपि पितृदीर्घापुरादिद्येत् ॥ ५३ ॥

Stoka 53. When the lord of the 5th bhava has attained a Paravathamsa or other higher Vaisesikamsa and the Karaka of the bhava occupies a similar position

or be in its own, exaltation or friendly amśas, the astrologer may announce long life to the father.

करनीचशक्तस्थे चा भावनाये च कारके ।

मन्दमांघगुस्तुते पितृद्वार्लं विनिर्दिशेत् ॥ ५४ ॥

Slока 54. When the lord of the 5th bhava and its Karaka is in a malefic or depression amśa and is in conjunction with Saturn, Mandi or Rahu, the astrologer may announce the father's unhappiness.

सौम्ये तदीये वाऽपि नीचमूढारिराशिये ।

करपृष्ठशक्तेके वाऽपि पितृद्वार्लं विनिर्दिशेत् ॥ ५५ ॥

Sloka 55. If the lord of 5th bhava, even when benefic, be in depression, eclipsed or in an inimical sign; or in a malefic Shashtyamsa, the astrologer may pronounce the father's unhappiness.

पितृकर्मगृहे जातः पितृतुच्यगुणान्वितः ।

पितृजन्महतीयवै जातः पितृवशानुगः ॥ ५६ ॥

Sloka 56. A person will have the characteristics of the father when born in a Lagna corresponding to the 10th bhava of his father. He will be dutiful to his father when his rising sign corresponds to the 3rd bhava in the father's horoscope.

पितृप्राप्तमे जातः पितृशश्वर्मविष्यति ।

तद्वावपे विलम्बस्थे पितृयेष्टौ मवेत् सुतः ॥ ५७ ॥

Sloka 57. When the rising sign corresponds to the 6th or the 8th bhava in the father's horoscope, the person concerned will be at variance with the father. But if the lord of the 6th or the 8th bhava in the father's horoscope occupy the Lagna in that of the son, the latter will be superior to his father.

लमादायतपस्थिताः शनिमहीपुत्रागवो भृत्युदा-
स्तातस्यार्कज्ञभृत्युतौ निधनदौ चालस्य रन्ध्रास्तगौ ।
माने वा यदि पञ्चमे कुबरयिङ्गायाकुमारेन्द्रवः
, सद्यो मातुलतात्पालजननीनाशं प्रकृर्यन्ति ते ॥ ४८ ॥

Sloka 58. Saturn, Mars and Rahu in the 11th or the 9th bhava from the Lagna occasion the father's death; Saturn and Mars in the 8th or the 7th bhava bring about the death of the child. Mars, the Sun, Saturn and the Moon in the 10th or the 5th bhava bring about forthwith the death of the maternal uncle, the father, the child and the mother respectively.

NOTES.

ef. सर्वप्रभित्वायणि

लामे शुभे वा यदि मन्दभौमी कणीन्द्रयुक्तौ पितुरस्त्वपापः ।
लग्नाच्छुभे कर्पणि भूमिषुधे पाणेहितो मातुलच्छुभुमाहुः ॥
मन्देन शुके यदि पुष्ट्यस्तु चन्द्रे हि तन्मातुर्युतिं सपापे ।
पितुर्मूर्तिर्विरगापकेऽय न संतायः पापदशा समेते ॥

This sloka appears in अष्टकल्प.

I should think that the three planets viz., Saturn, Mars and Rahu should all be posted in one or other of the two bhavas or in both to bring about the effect. Two alone will not be able to produce the fateful effect. Similar remark applies to the yoga given in the 2nd पाद of the sloka.

सद्ये पितुभावेषु लभेन्दुजचतुर्थपाः ।
दुर्युला यदि तन्मातुर्युर्भवो मरणं विदुः ॥ ५९ ॥

Sloka 59. If the lord of the 5th bhava be strong, and the lords of the 1st and the 4th bhavas and the Moon be weak, the mother of the person born will die

नवमादृष्टमाधीशो नवमात् खरपोऽथवा ।

शनिवेषिपु यः करा संभवेत् पितृमृत्युदः ॥ ६० ॥

Stoka 60. When Saturn being the lord of the 8th bhava or करा (Khara), both reckoned from the 9th bhava, happens to be malefic in वेष्ट (Vedha) positions,¹ the planet will cause the death of the father.

NOTES.

A knowledge of गोचरण (Goecharaphala—effect of transits) is a condition precedent to the understanding of the term वेष्ट (Vedha) used in the sloka.

It is a well-known theory that the movements of planets in the zodiac from moment to moment signify good or evil. This is the basis on which the Transit System rests. As the physical and mental qualities and the chief events in the life and career of the native could be foretold by a reference to the position of the planets and the Lagna at the time of birth, similarly, any changes in the prospects and conditions of life of the individual at any required time may be ascertained by a reference to the person's Janma Rasi (जन्मराशि) and the configuration of planets at that time. Thus it is said that when the Sun during his transit comes through the 3rd, the 6th, the 10th and the 11th houses reckoned from the house occupied by the Moon at birth, success, ruin of enemies, gains of labour and pecuniary gains respectively are the results to be predicted. But there is one thing to be noted in this connection. These results will happen only if the corresponding वेष्ट (Vedha) sign in each case is left unoccupied by any planet at the time of consideration. If there should be a planet in the Vedha position, he tries to nullify the original effect that would otherwise result, may, even bring about a quite contrary effect should be happen to be strong at that time.

What these वेष्ट (Vedha) positions are, will be clear from the following slokas from कल्पसारिता—

रविः पूर्णे च। गीतार्थ्यसदानवदात्युग्रयैः ।

शशी मायान्वगीन्यासना भुन्युग्यते ॥

कुमः पुरास्त्वयोवेषतीयदानशुभगतिः ॥
 शुचः स विव गोतिन्धुस्त्रीयदानास्त्वयशुभगतिः ॥
 नीवः कायरमामृतो गोस्त्रीनवद्यशुभगतिः ।
 शुक्रो हसपुनवध्यो रामाप्यमीगतं महेः ॥
 कुनञ्चत्वाद्वरविमी न वेदः वित्तपुत्रयोः ॥

For the benefit of the readers, the वेद (Vedha) positions have been indicated in the table subjoined :

Vedha वेद निंग्रास reckoned from the house of the Moon.

Planets	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	4	2	9	3	6	12	7	8	10	4	5	11
Moon	5	1	9	3	6	12	2	7	10	4	8	11
Saturn	1	2	12	3	4	9	6	7	8	10	5	11
Mercury	2	5	4	3	2	9	6	1	8	10	12	11
Jupiter	1	12	2	5	4	6	3	7	10	9	8	11
Venus	8	7	1	10	9	12	2	5	11	4	3	6

There is no वेद (Vedha) between the father and the son. Consequently, (1) the Moon and Mercury, (2) the Sun and Saturn do not affect each other through Vedha.

Take for example the nativity referred to in p. 657. The Moon at birth is in Meena. Suppose it is required to find out if the Son's transit through Makara in January—February 1933 will prove propitious. Makara happening to be the 11th from Meena (the Janma Rasi), the Vedha sign for the Sun is the 5th from Meena, that is, Kataka. This is not occupied by any planet. So the good effects, viz., pecuniary gain, due to the Sun's transit thro' Makara

the 11th house from the Moon will happen in their entirety. Similar is the case with the other planets.

दिनेशस्थितराश्पर्वताग्निः कोणगे रहौ ।
पितृमृत्युमातृमृत्युरिन्द्रस्थांश्चर्षभ्योर्वलात् ॥ ६१ ॥

Sloka. 61. Examine the strength of the Rasi as well as the amsa occupied by the Sun. Find the stronger of these two. When the Sun occupies a Kona position from thence, the father's death may be expected. By a similar process ascertain whether the Rasi or the amsa occupied by the Moon is stronger. The mother's death may be predicted with reference thereto, i. e. when the Sun passes through the Kona of the amsa or Rasi that is stronger.

भातुस्थितीशशास्त्रानवांशदादशांशम् ।
गते चन्द्रे मयेमृत्युमतिक्रोर्यथाकामम् ॥ ६२ ॥

Sloka. 62. Find the lord of the Navamsa occupied by the Sun. Find next the Navamsa and Dwadasamsa occupied by the planet found. When the Moon passes through the Navamsa and Dwadasamsa found, the deaths respectively of the mother and father will take place.

दुष्ट्यानगते मानी मिहान्त्यदादशांशके ।
जातयेऽनननात्पूर्वे पितृमृत्युं प्रयच्छति ॥ ६३ ॥

Sloka. 63. If, when the Sun occupies a शुक्रान्, a person has his birth in the Dwadasamsa of Simha or Meena he must have caused the death of his father prior to coming into the world.

NOTES.

For the same effect the following is another yoga quoted in अस्त्रान्.

लीणे शशाके ततुभानयुक्ते मूढान्विते मन्दगृहे सुरेडधे ।

विकोणगे पापत्वंगैष्य सर्वैः प्रागेव प्रवस्य मुखाद्विनाशः ॥

मातर्ण्दे गुलिकस्फुटादपहृते राशिविकोणे शनौ

रोगं तज्जनकस्य देवसचिवे मृत्युस्तदंशोपगे ।

आदित्ये यमकण्टकस्फुटगुते चद्राशिकोणे शुरी

रोगं तद्धृत्यनांशकेऽमरण्युरो चातस्य नार्थं वदेत् ॥ ६४ ॥

Sloka. 64. Subtract the figures for the Sun from those for Mandi. The result will indicate a certain Rasi and amsa. When Saturn passes through the Kona of the Rasi found, the father of the person concerned will fall ill; death will supervene when Jupiter passes through the amsa found already. Add the figures for Yamakantaka to those for the Sun. The result will give a certain Rasi and a Navamsa. When Jupiter passes through that Rasi or its Trikona, the father of the person concerned will fall ill; and he will die when Jupiter passes through the amsa found.

NOTES.

This sloka appears in जगदाता. The 3rd वार there reads thus : वादिले यमकण्टकस्फुटगुते राशिविकोणे शनौ ॥

केन्द्रे चरेऽके चन्द्रे वा पितरो न ददेत् सुवः ।

केन्द्रे द्विदेहग्नी तौ चेत् मृत्युदाहौ दिकालग्नी ॥ ६५ ॥

Sloka. 65. When the Sun or the Moon occupies a Kendra in a moveable sign, the son will not burn the father's or mother's corpse himself. If the Sun or the Moon occupying a Kendra be in a dual sign, the death and burning will not be in the same period of time.

cf. स्वर्णविनाशमणि

केन्द्रे चरेऽके यदि वा शशाके मुतो वहेचतिपतरो न तत्र ।

द्विदेहराशौ यदि तौ न केन्द्रे तयोर्मृतिं वा दहनाद्विकालः ॥

अदृश्ययाती पितृमातृनाथौ पित्रोर्मुखादर्शनदौ भवेताम् ।

पुत्राधिष्ठोऽदृश्यगृहोपगच्छेत् पुत्राननादर्शनदोऽन्त्यकाले ॥ ६६ ॥

Stoka. 66. If the lords of the 9th and the 4th bhavas be in the invisible part of the zodiac, it will not be the good fortune of the person concerned to see the face of his parents in their last movements. - If the lord of the 5th bhava be in the invisible portion of the hemisphere, the person concerned will not see his son's face at the moment of his death.

दुःस्ये मुद्दित्यामपेऽदृश्यमे वा जातो भन्दप्रायबुद्धि समेति ।

केन्द्रे कोणे सौम्यवानोशसुक्ते वीर्यं पिते चुद्दिमानिद्वित्तहः ॥ ६७ ॥

Stoka. 67. If the lord of the 6th bhava occupy a gatishtama or be in the invisible portion of the hemisphere, the person born will have a rather dull understanding. But if the planet in question be associated with Mercury or Jupiter in a Kendra or Kona position and have strength, the person born will be intelligent and capable of shrewdly guessing the thoughts of others (by their gestures and other expressive signs).

त्रिकालज्ञो भवेज्जीये स्वाक्षिरसंयुते ।

गोपुराद्यंशके वाऽपि शुभाद्ये शुभर्वीक्षिते ॥ ६८ ॥

Stoka. 68. A person becomes cognisant of the past, the present and the future when Jupiter is (1) in his own Navamsa and has attained the benefic Shashthiyamsa मृदु (Mrudu); or (2) has attained Gopura and other higher Vaiseshikamsas and (3) occupies a benefic Navaresa and is aspected by a benefic planet.

इद्रोगी पञ्चमे पापे सपापे च रसावले ।

कृतपृष्ठाद्यंशसंयुक्ते शुभर्व्योगवर्जिते ॥ ६९ ॥

Stoka. 69. When malefic planets occupy the 5th and the 4th bhavas and when the former bhava is in a malefic Shashtryamsa without being aspected by or in conjunction with benefic planets, the person born will suffer from heart-disease.

अन्वदानपरो नित्यं पञ्चमेष्टे शुभांशके ।

शुभस्वेच्छरसंयुक्ते भूमिजे केन्द्रमाधिते ॥ ७० ॥

Stoka. 70. When the lord of the 5th bhava is in a benefic amsa and Mars occupying a Kendra is in conjunction with benefic planets, the person born will ever devote himself to the duties of hospitality and the relief of the hungry and the famished.

॥ अथ पशुभावफलम् ॥

रोगारिव्यसनक्षवानि वसुधापुत्रारितश्चिन्तये-

दुर्कृ रोगकर्त तदेव रिषुगो जीवे जितारिष्वेत् ।

पण्डित्रीश्वरुच्ची विष्णुन्तुदउती लगेकुसम्पन्धनी

लिङ्गस्यामयकङ्गेन रथिरः वस्ते सलक्षाधिपः ॥ ७१ ॥

Stoka 71. An astrologer ought to divine diseases, enemies, bad habits and hurts that a person may have, from the 6th bhava and Mara. What relates to diseases has been treated already (*Vide Adhyayas V. & VI*). When Jupiter is in the 6th bhava, the person concerned will overcome his enemies. If the lord of the 6th bhava and Mercury be in conjunction with Rahu and connected in some way with the lord of the Lagna, the person concerned will be impotent. Mars occupying the 6th bhava together with lord of the Lagna will produce damage to the organ of generation by an ulcer.

NOTES.

अनकरण

अरिपत्रनादृतिचोरसत्त्विन्हेतुनाभ्युदरेशान् ।

यद्युरादिष्टुपदंशान् अहरारम्भुद्दितान्ददत्प्राप्तः ॥

For the 2nd पाद, cf. गवे quoted by वलभद्र in his लोटारा.

सुगेहे शुभगेहे ना गदो गुलमित्रहा ।

शतुरेहेऽरिणा हष्टः शतुरीहां ददाति सः ॥

पत्नीष्टुपदत्वमेति धृतभवनगते कामपे सामुरेजये
मीम मन्देन हष्टे रिपुभवनगते शत्रभायाम्भिषैति ।

सीम्पैर्देष्टे युते चा न भयमरिजनान्तर्में जन्मलमात्

पापैः शत्रुक्षतादिमणभयविपुलं जायते लाङ्छनं चा ॥७२॥

Stoka 72. If the lord of the 7th bhava occupy the 6th in conjunction with Venus, the person born will be impotent in regard to his wife. If Mars occupying the 6th bhava be aspected by Saturn, he will have a liaison with an enemy's wife. If the 6th bhava be either aspected or occupied by benefic planets, there is no danger to be dreaded from enemies; if aspected or occupied by malefic ones, there will be a good deal of hurt or other damage inflicted by an enemy, danger from ulcers or some mark of ignominy put upon the person concerned.

पष्टे भास्यति लभनायकरिषी नीचारिगे दुर्बले

जातसत्त्विष्टुवर्गशत्रसहितो लग्नेशमित्रग्रहे ।

इष्टसानगते निजोनसुहृदां वगोपयाते सति

ज्ञातीनां चहुलं वदन्ति सुनयः शत्रुव्रणामोषभाक् ॥७३॥

Stoka 73. If the Sun occupying the 6th bhava identical with the planet's depression or unfriendly

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own, exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

शत्रुस्यानगरोऽरिनीचगृहगो धक्षं गतो याऽस्तमो-

“ द्वेषकद्वातिजनो पहुःवेत्सुः पषुधिषो या तथा ।

; पशुस्यानगतेषु भास्करमूलव्योमाटनेषु फ्रमात्,

तत्तत्कारकखेटवर्गरिपुणा रंपीदितः सन्ततम् ॥ ७४ ॥

Sloka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापच्योमचराह्ययोरिपतिवत्सासेवका दुर्बला

गोविचक्षुयमासयं रिषुभयं कुर्वन्ति जन्मादितः ।

ते सर्वे चलशालिनो यदि शुभा गोविचमयादिकं

राजान्म सकलोपर्दशसहितं सेमारिनामं चदेत् ॥ ७५ ॥

Sloka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामस्वरन्तारिणामतिशुमौ केन्द्रत्रिकोणायगी
द्वावेती चलशालिनौ यदि लघुव्याध्यादिनायं नृणाम् ।
एकोऽपि प्रबलो यदि प्रणरिपुकेशादिकिञ्चित्पलं
यत्तकारकवर्गमूलमस्तिर्ल मोदं प्रमादं तु था ॥ ७६ ॥

Slaka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 11th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc. will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पाये लग्नगते सप्तसप्तयुते देहवर्णं देटिनां
पुत्रस्ये पितृपुत्रयोः सुलग्ने मातुः फलत्रे लिपः ।
धर्मस्ये सति मातुलस्य सहले तस्यानुजस्य वर्णं
लाभस्ये तु तदग्रजस्य निष्ठने जातो गुदातो भवेत् ॥ ७७ ॥

Slaka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 3rd, his younger brother; in the 11th, his elder

sign, be inimical to the lord of the Lagna and have no strength, the person born will have to associate with the enemies of his father's party. But when the Sun in the 6th bhava is friendly to the lord of the Lagna and in a friendly sign and has attained its own exaltation or friendly varga, the person concerned, say the sages, will be distinguished among his relatives for being unhurt by enemies.

युत्रस्यानगतोऽरिनीचगृहणो वक्तं गतो वाऽस्तगो-
 उनेकवातिजनो चद्यतततनुः पष्टाधिपो वा तथा ।
 ? पष्टस्यानगतेषु भास्करमुखव्योमाटनेषु कमात्
 तत्तत्करकलेटवर्गरिपुणा संपीटितः सन्ततम् ॥ ७४ ॥

Stoka 74. If the planet in the 6th bhava or the owner thereof be in an inimical or its depression sign, retrograde or eclipsed, the person born will have many kinsmen by the father's side; and his body will be covered with many sores. If any one of the planets from the Sun onwards occupy the 6th bhava, the person will be annoyed continually by the foe of the class of people represented by the bhava of which the planet occupying the 6th bhava is the Karaka.

पापच्योमच्चरात्मयोरिपतितत्प्रामेशुका दुर्घटा
 गोवित्तत्प्रयमामर्यं रिपुमर्यं कुर्वन्ति जन्मादितः ।
 ते सर्वे वलश्चालिनो यदि शुभा गोविचमथादिकं
 राजान्म सकलोपदंशसदितं रोगारिनार्थं बदेत् ॥ ७५ ॥

Stoka 75. If the lord of the 6th bhava from the Lagna, the planet occupying the same and the one aspecting it—if these three planets be malefic and weak, they produce the destruction of cattle, disease and

danger from enemies. If these planets be strong and benefic, then the effect will be wealth of cattle, horses and other beasts of burden, royal food with condiments of every sort and the disappearance of ailments and enemies.

तेषामन्तररचारिणामविशुभी फेन्द्रशिकोणायगी
 द्वावेती चलशालिनी यदि लघुब्याप्यादिनाशं नृणाम् ।
 एकोऽपि प्रथलो यदि ब्रणरिपुक्षेशादिकिञ्चित्पलं
 यच्चत्कारकवर्गमूलमखिलं भोदं प्रमादं तु वा ॥ ७६ ॥

Sloka 76. If two out of the three planets mentioned in the preceding sloka be exceedingly benefic and occupy a Kendra, Trikona or the 5th bhava in great strength, they will quickly cause the disappearance of disease, etc., spoken of before. If even one among them be very strong, the trouble from ulcers, enemies, etc. will operate only to a small extent; and all that was said about the evils besetting the bhavas of which the planets under consideration are the Karakas will be belied or replaced by happiness.

पाये लग्नगते सप्तप्तप्तुते देहवर्णं देदिनां
 पुत्रस्ये पितृपुत्रयोः सुखगते मातुः कलञ्जे खियः ।
 धर्मस्ये सति मातुलस्य सहजे तस्यानुजस्य वर्णं
 लाभस्ये तु तदग्रजस्य निघने जातो शुदातो भवेत् ॥ ७७ ॥

Sloka 77. A malefic planet in conjunction with the lord of the 6th bhava in the Lagna afflicts with an ulcer or wound the person concerned; in the 5th bhava, his father or son or both; in the 4th, his mother; in the 7th, his wives; in the 9th, his maternal uncle; in the 8th, his younger brother; in the 11th, his elder

brother; and lastly, if the malefic planet appear in the 8th associated with the lord of the 6th, the person concerned will suffer from pain in the anus.

NOTES.

This sloka as well as the next one are in *Shabda*.

भासुर्मृद्दि यज्ञी शुद्धेऽवनिषुतः कप्ते तु नाभिरथ-

शान्तिः शुरिनामयं प्रवृत्तते नेत्रामयं भार्गवः ।

मन्दो चातमद्विधि केतुरुद्रव्याधिः सुषक्षेत्रगो

लम्बेशः वाचिजेन वीक्षितगुतो गुद्धवर्णं यन्मृति ॥ ७८ ॥

Stoka 78. If the planet capable of producing the ulcer be the Sun, it will break out in the head; if the Moon, in the face; if Mars, in the neck; if Mercury in the lower part of the navel; if Jupiter be in such a position, there will be exemption from ailments. If Venus be similarly situated, the consequence will be sore-eyes. Saturn as well as Rahu in the position above described produce flatulence, and Ketu, disease of the stomach. The lord of the Lagna aspected by or associated with Mercury and occupying a sign belonging to the same planet (in the 6th bhava) generates an ulcer in the privities.

८६ असाध

प्राधिपोत्तिं वाचते हेऽनि वाऽप्यहम् इतः ।

त्रिदा व्यापो भर्जितेहे कर्मस्यानेऽप्युयं विष्णुः ॥

पर्वे षिवादिभवित्ता लक्ष्मीनारायणसंयतः ।

અને એવા વિભાગીય પ્રાચીનતા અને ॥

ପେଶାମଣି ହସ୍ତା କାର୍ଯ୍ୟାନ୍ଵିତ୍ୟେତ ଗିରିଜାନ୍ଦ୍ର

ਤੁਹਾਡਾ ਤੇ ਸ਼ਿਖੀ ਆਵੇਂ ਜੈਸੇਂ ਹੋਏ ਹਾਮਿਨ ॥

गुणा नागिकायो च शूण्या नवं एते ।

शनिना राहुणा कुलो केनुना च तथा भवेत् ॥

लग्नादियद्राविगतः कर्णीशः शुक्रेतिस्तत्त्वनुचिन्दनेति ।

मन्दादिपूके रिपुराधिनाथे तुरहनयादिमर्य चदन्ति ॥ ७९ ॥

Stoka 79. A person has a mark or mole in that part of the body which corresponds to the order from the Lagna of the Rasi which Rahu occupies being aspected by Venus. (*Vide Adhyaya 3, slokas 76—78*). If the lord of the 6th bhava be in conjunction with Saturn and Rahu, astrologers say, danger is to be dreaded from horses, cows, etc.

पापग्रहेण संट्रये चलद्विनेशिनायके ।

पापान्तरगते याऽपि शश्वर्षिदा भविष्यति ॥ ८० ॥

Stoka 80. When the lord of the 6th bhava is without strength and aspected by a malefic planet or is between two malefic planets, there will be trouble from enemies.

चत्रशानाधिष्ठे दुःखे नीचमृदासिरातिगे ।

लभेद्यो चलमंशुक्ते शनुनाशं चदेद्युधः ॥ ८१ ॥

Stoka 81. When the lord of the 6th bhava is in a ग्रस्त्वान (Dustthana) and is depressed, eclipsed or in an inimical sign, and the lord of the Lagna is possessed of strength, a wise astrologer should divine the destruction of all enemies.

NOTES.

In this connection compare what the author of 'उत्तराशास्त्र' says about this bhava :

पष्ठेशारौ तु दुःस्थावशुभत्युतौ वीक्षितौ वा शुभेष्टे-
च्छुर्मिनवात्य ददौ यदि शुभमिलितौ शुद्धदिर्भुवीह ।
एवं चेदष्टमेशो न भवति हि रूपा रोमयुक्तः शुभेष्टे
ददौ पष्ठादमेशावशुभत्युतौ छन्तखड्गात्सिचातम् ॥

पष्ठादमेशाविशुराद्यभिपाः समेता ददा मिष्ठो घनपमीलितपापमुक्तौ ।
तदृष्टमुक्तिषु भवन्ति हि भेदहृत्यकूरक्षग्न्यरसमीरणमुज्ज्वरोगाः ॥
एवं लिखे दिनकोरेऽपि पुरा यदुक्तास्ते संभवन्ति हि भिपतिभरताध्यरोगाः ।
ददात्य ते हि शुरुणा शृगुणा शुताष्टेत् शान्ता भवन्ति सहस्रैऽ समखरोगाः ॥

पष्ठेषो गोपुराण्यादौ दिवाकरनिरीभिते ।
लमेषो बलसम्पूर्णे ज्ञातीनाषुपकारक्षत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथपिरचिते जातकपारिजाते
ब्रयोदयोऽच्यायः ॥

Stoka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaisesikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

जातकपारिजाते चतुर्दशोऽध्यायः

॥ सप्तमनवमभावाध्यायः ॥

Adhyaya XIV.

THE EFFECTS OF THE 7TH, 8TH AND THE 9TH BHAVAS,

॥ अथ सप्तम भाव कल पृ ॥

पाप्रापुवकलप्रसौद्धयमरिवर्लं संचिन्तयेत् सप्तमाद्

उक्तं पुष्टमुखामुखागमकलं सर्वं च यत्तद्देश् ।

जारोः कामगते सिते मदनपे सादिष्वज्ञे वा तथा

कामे जीवपुरोक्षिते शुभगृहे जातो न जारो नवेत् ॥ १ ॥

Slока 1. It is from the 7th bhava ,that an astrologer can divine all about any journey a person may undertake, his sons, his wives and his enjoyment. What has been said in regard to son's worldly comfort or misery as the effect occurring from the preceding bhavas may also be predicted from this bhava. When Venus is in the 7th bhava or the lord thereof is in conjunction with Rahu or Ketu, the person born will become an adulterer. But this effect does not follow when the 7th bhava is a benefic sign and is also occupied or aspected by Jupiter.

c/. जातकपारि

१३४३५४ चापि वणिकृकियाद्य जायप्रविचारादगमनप्रयाणम् ।
शास्त्रप्रवीणैर्हि विचारणीयं कलबमाये किं तर्कमेतत् ॥

पषेशारो तु दुःस्यावशुभवरयुतौ वीक्षितौ वा शुभेष्व-
च्छुमिनेवाख्य हृषी यदि शुभगिलितौ शुभद्विभुवीह ।
एवं चेदप्यमेशो न भवति हि रुग्मा रोगमुक्तः शुभेष्वेत्
हृषी पष्टाएमेशावशुभवरयुतौ कुन्तलाह्रासिधातम् ॥

पष्टाएमेशावधुराश्यभिपाः समेता दद्वा भिषो भनपमीलितपापमुखी ।
सहृष्टमुक्तिपु भवन्ति हि मेहफूच्छूभूजवगन्नरसमीरणमुल्यरोगाः ॥
एवं स्थिते विनक्तेऽपि प्रुरा यदुकाले संभवन्ति हि भिगम्भिरसाल्यरोगाः ।
दद्वाख ते हि शुख्या भृगुणा शुताष्वेत् शान्ता भवन्ति सहस्रैः समर्पयोगाः ॥

पृथुदेशे गोपुरीशादी दिव्याकरनिरीभिते ।
लगेदो चलसम्पूर्णे ज्ञातीनाष्टपकारछत् ॥ ८२ ॥

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते ज्ञातकपारिजाते
ब्रयोदयोऽच्यापः ॥

Sloka 82. When the lord of the 6th bhava has attained a Gopura or other higher Vaisesikamsa and is aspected by the Sun and when the lord of the Lagna is in full strength, the person born will be beneficent to his kinsmen.

Thus ends &c.

नष्टः कामपार्गयैरिश्चिप्रान्तान्विहाय स्त्रीम्-

रन्धोन्यस्य (विलम्बते) गृहस्थितोऽपि यदि वा स्वक्षेत्रमित्रोऽच्यग्नैः ।

पद्यज्ञिः स्वगृहाणि वा द्युष्मुश्चान्त्येकां मियोद्यग्नैः-

रन्धेतेरिश्चित्तरमित्रोऽस्तु चहन्ति श्रियः ॥

विचास्तारिप्रभार्यथास्तनुगताः पापान्विताः कामुकः

पापब्योगचरान्वितौ तनुरिष्मानाधिर्द्वयां चेचया ।

कामस्ये रिष्मुविचलपपयुते पापे परस्तीरतः

पापारातिकलद्रपा नवमगाः कामातुरो जायते ॥ ३ ॥

Sloka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 6th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

c). भवविविषितानामि

लग्नहिंता विचक्षलत्रशनुनाथाः गम्युका यदि पापमुक्ताः ।

जातः परस्तीपु रत्न कुमारीं शुभेश्विलघ्नेत तना भवेत्य ॥

वद्यारिपी पापसुक्तौ यदि स्याज्ञातः परस्तीपु रत्न कुमारी ।

न्यग्नेभ्यर शश्कुड्यन्ताम्ये पापैर्युते वा यदि दाराराशी ॥

जातः परस्तीपु रत्न ॥

जातः कर्मधनास्तपा दशमगाः पुत्रादेकारग्रहाः ।

दुर्लभा धीभुरुकामपाः सुवर्णहै पापैसितेऽनात्मजः ।

Also वाराहपाद

मुख्तिपदादुदाहं पार्वतिसूफद्विगुडसीरम् ।

आगमनं सरिदाति मूत्रादायं च नष्टवनम् ॥

दुःखे कामपती तु पापगृहे पापेक्षिते तथैरे

तज्जायाभयनस्य मध्यमफलं गतं शुभं चान्यथा ।

कामस्थानपती मितेन गदिते पापधीये कामधीः

सौभ्यधें शुभखेटवीक्षितयुते जातः सितच्छवयान् ॥ २ ॥

Slok 2. If the lord of the 7th bhava occupying a हुक्षान (Dusthana) be in a malefic house and aspected by or associated with a malefic planet, the effect of the 7th bhava would be but mediocre. If these conditions be reversed, the effect of the bhava would be wholly auspicious. If the lord of the 7th bhava be in conjunction with Venus and occupy a malefic sign, the person born will be lustfully inclined; if it be in a benefic sign and associated with or aspected by a benefic planet, the person concerned will get a white umbrella which is the emblem of royalty.

NOTES.

This and the next three slokas are in ग्रन्थान्.

वाराहपादात्

मित्रस्वादापरम्पराउत्त्यगती शीभायैवयनपी

हृषी वा मित्रिती शुभेन शुभयोर्मित्यं गती गत्य तु ।

एकं तस्य कल्पसुखमण्डुण्डं सौन्दर्यमन्याहशं

सौन्दर्यं चाचिकनोगनातकमिदं यामयं मुकीर्तिर्भवेत् ॥

दुःख्यानस्यौ तु ती चेदशुभपरिगती पापदृष्टे वरदत्र-

द्वन्द्वं धौमेन हटावय यदि मित्रिन्दी प्राकृकलनस्य होनिः ।

स्वादेवान्यत्कलनं रिषुष्वरनगती धौलयनीयं गती चेत् ।

बहीनां कामिनीनां स चरति दिवितः कामशुके तु कामी ॥

नशुः कामपमार्गैरिपुविग्रान्तान्विहाय लिघ्नै-

रन्योन्यस्य (रिक्षतो) गृहस्थिनोऽपि यदि वा स्वक्षेपमित्रोऽप्यग्नैः ।

पश्यज्जिद् लग्नहाणि वा छियमुद्धान्तयेकां मिथुक्षेत्रग्नै-

रन्येतैररिगेत्तीक्ष्णयुर्त्तैर्मैस्तु चहुचः द्विगः ॥

विचास्तारिपभार्गचास्तुनुगताः पापान्विताः कामुकः

पापक्षेभमच्चरान्वितो वनुरिपुस्यानाधिष्ठी वेच्छाय ।

कामस्ये रिपुविच्चलप्रपञ्चे पापे परस्तीरतः

पापारातिकलब्रपा नपमगाः फामातुरो जायते ॥ ३ ॥

Stoka 3. When the lords of the 2nd, the 6th and the 7th bhavas and Venus occupy the Lagna and are associated with malefic planets, the person born will be libidinous. The same will be the effect if the lords of the 1st and the 6th bhavas be in conjunction with malefic planets. If a malefic planet occupying the 7th bhava be associated with the lords of the 5th, the 2nd and the 1st, the person concerned will be addicted to women not his own. If the 9th bhava be occupied by a malefic planet and the lords of the 6th and the 7th bhavas, the person born will be afflicted with excessive sexual craving.

c). उत्तर्विनाशगणि

लभ्यिता वित्तकलब्रशुनाथाः मद्मुक्ता यदि पापयुक्ताः ।

जातः परस्तीपु रतः कुमार्गी गुरुस्थिनधेष रथा भर्त्य ॥

व्यप्तारिषी पापमुनी यदि न्याज्ञानं परस्तीपु रतः कुमार्गी ।

त्वर्त्तेष्वरे शत्रुकुरुक्ष्यनाथे परिशुद्धे वा यदि वासराशी ॥

जातः परस्तीपु रतः ॥

जारः कर्मधनास्तपा दशभगाः पुत्रादिकारघ्रहाः

दुःख्या धिशुरुकामपाः शुतवृह्णे पापेषितेऽनात्मजः ।

जीवज्ञी यदि वा निशाकरसितौ कमे चहुस्तीरतः

शुक्रे मन्मधराश्विगे चलयति स्त्रीणां चहूनां पतिः ॥ ५ ॥

Stoka 4. If the lords of the 10th, the 2nd and 7th bhavas occupy the 10th bhava, the person born will have intrigues with women other than his wife. If the lords of the 5th, the 9th and the 7th bhavas which are the initiatory planets in respect to an offspring be in a दुष्यान् (Dusarthana) and if the 5th bhava be aspected by a malefic planet, the person concerned will be childless. If Jupiter and Mercury or the Moon and Venus be in the 7th bhava, the person will be addicted to many women. If Venus occupying the 7th bhava be strong, the person concerned will have many wives.

अथ नारदोऽनन्तानामि

कर्मशपितेशकलत्रनाप मानस्त्रिया जारसुदाहरन्ति ॥

धीर्षमेनापौ सर्वत्रनाथौ दुःस्थानगौ शीतपलौ शुभेन ।

इति शुद्धे दरम्भहृत्योगे त्वपुष्ययोगे शुनयो वदन्ति ॥

शुक्रार्ती भद्रगी कलत्ररहितो धर्मात्मजस्ती तथा

शब्दस्थानगती निशाकरसितौ यद्येकपुत्रो भवेत् ।

लग्नात्तव्ययगेषु पापखचोरेण्वन्दौ शुद्धे दुर्घटे

चन्द्रव्याप्तिपतिरेव जातमनुजो जायाचिह्नीनोऽयवा ॥ ५ ॥

Stoka 5. If Venus and Mars be in the 7th bhava, the person born will be bereft of a wife. The same effect will follow if the planets be in the 8th and the 6th bhavas. If the Moon and Venus occupy the 6th bhava, the person concerned will have only one son. If malefic planets occupy the 1st, the 7th and the 12th bhavas, and the Moon occupying the 5th be weak, the person born will either have a barren wife or be wifeless.

NOTES.

cf. शेषरात्र

नमान्त्यमदग्ने: पर्णे: हीणे धीस्ये निशाकरे ।
पुत्रनायाविहीनस्य जायते जन्म निवित्तम् ॥

Also मात्रालला

यूने कुनभार्गवयोर्नाति: पुरुषो भवेद्विकल्पारः ।
धीघर्षस्मितयोर्वा पस्तिश्चर्यं परिवरेतम् ॥
लग्नन्ययमदनस्त्रैः पर्णैः हीणे निशाकरे धीस्ये ।
शीहीनो भवति नरः पुत्रेण विवर्गितो नन्म ॥

Also अक्षरीपिका

दारशो सुतगे प्रणटवनितोऽपुत्रोऽपापा धीस्ये
यूने वा निखनेश्वरोऽवि कुरुते पर्णी विनाशे भुक्तम्
शीणेन्द्र्यौ सुतगे व्ययाकानसुमीः परिपदारात्मजः
श्रीसंगाद्वनाशामे भद्रगयोः स्वर्पात्पास्योर्वदेत् ॥

If the lord of the 7th house be in the 5th, the native will lose his wife or become son-less. The loss of the wife is certain if the lord of the 5th or the 8th house happens to be in the 7th. If the waning Moon be in the 7th and malefice should occupy the 12th, the 7th and the 1st houses, the person will be bereft of wife and children. If the Sun and Rahu be in the 7th house, one ought to predict loss of wealth through the association of women.

चन्द्र्यापतिः सिवरवी मदनोदयस्यौ

चन्द्रोदये समग्रूहे ललनाकृति स्यात् ।

पुराणिगे पुरुषमालयुर्तं कलत्रे

चीर्पुंग्रहेश्विरयुर्ते सति मिश्रलृपम् ॥ ६ ॥

Stoku 6. If Venus and the Sun be in the 7th or the 1st bhava, the person born will have a barren wife. If the house occupied by the Moon be an even sign, his wife will have the proper female form ; if it be a male Rasi, the wife will have a masculine form ; if the house

in which the Moon is either occupied or aspected by both male and female planets, she will be of a mixed aspect.

भौमशे वा भौमराशी चिलमात् कामस्याने जन्ममेवा वधुनाम् ।
जाया दासी नीचमूढग्रहाण्ये दुष्टा चा साधीवने भर्तृदीना ॥ ७ ॥

Sloka 7. If the 7th bhava from the Lagna in the case of males, or the 1st bhava in the case of women, be either in Mars' house or exes, and if the planet owning the amsa of the 7th bhava be either weak or eclipsed, the woman concerned will be a servant-maid or will become vicious in her youth, and will be abandoned by her husband.

शुभाशराशी पदि सद्गुणाद्या शुभेभिते चारुते कलत्रम् ।
चन्द्राशुके दुर्बलचन्द्रराशी जाता पठिन्नी सप्तले हु साध्वी ॥ ८ ॥

Sloka 8. If the 7th or the 1st bhava adverted to in the preceding sloka be in the Rasi or amsa of a benefic planet, the wife will be virtuous; if aspected by benefic planets also, she will be amiable all the more. If the bhava be in the Rasi or amsa owned by the Moon without strength, the woman will cause the death of her husband; but if the Moon be strong, she will be a faithful wife.

अकांशे कुलदा निजोचगृहमेवा साध्वी शुभालोकिते
लग्ने शीरकरेऽथवा मदनमेवा नीचारिमूढान्विते ।
यापञ्चालपिहङ्गपादानिगलद्रेकाणमरगान्विते
सन्दर्भंद्ये विगतवता च विघ्ना जातस्य जाया भवेत् ॥ ९ ॥

Sloka 9. If the Moon occupying the 1st or the 7th bhava be (1) in a Navamsa belonging to the Sun,

the wife of the person born will be unchaste ; (2) in its own or exaltation house and aspected by a benefic planet, she will be virtuous; and (3) in its depression or inimical house or in a state of eclipse or in a malefic Drekkanam termed शर्प-Sarpa, विश्र-Visesh-Pakshin, वास-Vasa, or निग-Subhita-Nigada, (*Vide supra* Adhyaya 5, sloka 55) or in a position forming the ज्येष्ठ-Itiksha sandhi, the wife will become either incontinent or widowed.

कामसे तनुपे शुभप्रदपूर्वे संशजामूल्यति
कर्त्त्वे मदगे विलप्तरमणे तुवेशजातामनाम् ।
वर्णे रूपगुणाकृतिः च सकलं पञ्चदृष्टोक्तं पदेत्
द्रुष्ट्यर्थापारकरादाहृतिनरप्रीतिः प्रयात्यङ्गना ॥ १० ॥

Sloka 10. If the lord of the Lagna be in the 7th bhava and in conjunction with a benefic planet, the person born will get a wife born of a good family. But if the 7th bhava occupied by the lord of the Lagna be a malefic sign, the wife will be a base-born woman. Her hue, form, attributes, features etc. the astrologer should declare from those prescribed for the sign constituting the 7th bhava. The woman finds pleasure in the man whose features are in conformity with those of the planet impelling her to evil courses.

पापप्रकाशसंमुक्ते कलामे द्रुष्ट्यारिणी ।
रथी वन्ध्या तु शीर्षीशी क्षीणे तु अपभिचारिणी ॥ ११ ॥

Sloka 11. When the 7th bhava is occupied by a malefic or an invisible subsidiary planet (अपाप-Upagraha *vide* Adhyaya 2 sloka 6), the wife will be wicked. If the Sun occupy it, she will prove barren ; if it be the waning Moon, she will be unfaithful.

कुनै तु म्रियते भन्दे दुर्मिंगा राहुसंयुते ।

परदारोजरतिस्थायाः नियेकाभावकोऽसुतः ॥ १२ ॥

Stoka 12. If the 7th bhava be occupied by Mars, the wife will die ; if by Saturn, she will be disliked by her husband ; if by Rahu, the Husband will take to women not his own, and will find no delight in his wife and will have no child by her because of the absence of cohabitation with her.

धूमे विवाहदीनः सान्त्रिप्तये कार्युके सति ।

परिवेषे तु दुःशीला केती वन्ध्या सती भवेत् ॥ १३ ॥

Stoka 13. If the 7th bhava be in धूम (Dhuma), the person born will have no marriage ; if it be in कर्मुक (Karmuka), he or his wife will die ; if in परिवेष (Parivesha) the wife will be ill-be haved ; if in Ketu, she will be barren but virtuous.

काले विदारः पारे तु गर्भस्त्रियं संपुत्रा ।

सुशीला श्रीमत्ता च पूर्णमाणे सुधाकरे ॥ १४ ॥

Stoka 14. If the 7th bhava be in काल (Kala), the person born will be wifeless. If a malefic planet be in that bhava, the wife will have miscarriage. If it be occupied by the Moon getting full, she will be virtuous and bring forth children.

त्रुष्टे सुपुत्रा वागीशे गुणपुत्रा सुपुत्रिणी ।

शुक्रे सौभाग्यसंशुक्ता श्रीमती च चलान्विते ॥ १५ ॥

Stoka 15. If Mercury be in the 7th bhava, the wife will bear good offspring ; if Jupiter, she will be virtuous and have excellent progeny. If the 7th bhava be occupied by Venus in strength, the wife will enjoy a happy wedded life and will be highly prosperous.

स्त्रीपुत्रपे धलिनि घोमनखेटट्टे
पष्टाधिपेन सदिते सति चीकिते पा ।
जारेण सुखजनिलाभमूर्देति जाया

तस्मा धयो चहुकलत्रयुतोऽप्यपुत्रः ॥ १६ ॥

Sloka 16. If the lord of the 7th or 5th bhava possessing strength and aspected by a benefic planet be in conjunction with or aspected by the lord of 6th, the wife will acquire a son by a paramour. Her husband, though he may be possessed of many wives, will be childless.

NOTES.

See XLIII—15 supra.

नीचे शुरी मदनगे सति नष्टदारो
भीने कलत्रभवने रविजे उर्ध्वे ।
मन्दारराशिनवधागगते शुरुज्ञे
जारो भवेदिनसुतारसमन्वितं पा ॥ १७ ॥

Sloka 17. When Jupiter occupies the 7th bhava in depression, the person born will lose his wife. If Saturn occupy the 7th bhava identical with Meena, the effect will be the same. If Jupiter occupy a Rasi or Navamsa owned by Saturn or Mars, the person concerned will have intrigues with other women. The effect follows also when Jupiter is in conjunction with Saturn or Mars.

NOTES.

First half. For this and some more vagas relating to loss of wife, cf. गणराशिः

शुरो शुभिकरं भद्रे शुभपूः २३३ वृषभे शुपे

स्त्रीनाशस्त्वप्य नीचे शुरगुरी शुनाधिरुद्दे तथा ।

नमिने शाश्वते शनै सति तथा भीमेऽप्यवा लीष्टुति-
अन्द्रक्षेत्रग्योर्मदेऽर्किञ्जयोः पत्नी सती शोभना ॥

When Venus occupies Vrischika identical with the 7th house, the wife of the person born will die soon). The same will be the effect when Mercury is in Vrishabha identical with the 7th house or when Jupiter occupies the 7th and is in depression, or when Saturn or Mars is positioned in Meena identical with the 7th house. If Saturn and Mars are in the 7th house identical with Cancer, the wife of the person concerned will be of a good disposition and fortunate.

अहते वास्तपता वस्तुहमुते हषेऽन्यसन्मध्यगे
नीचारातिगृहेऽर्किञ्जयमिहते लूक्यात्कलेऽवरुतिम् ।
कामे वा मुतभाग्ययोर्मिहतेऽरोऽस्ती सपापे भूगी ॥

If the 7th house or its lord be associated with, aspected by, or positioned between malefics, or be in depression or inimical signs or be eclipsed by the Sun's rays, one ought to predict loss of wife. Venus in conjunction with a malefic occupying the 7th, 5th or 9th house will make the native bereft of a wife.

कल्पनाये रिपुमीशसंस्थे पूर्वेऽप्यापा पापनिरीक्षिते वा ।
कल्पमे पापमुतेऽप्यटेक्षेत्रहानि प्रददन्ति सन्तः ॥

If the lord of the 7th occupies an inimical or depression sign or be eclipsed or be aspected by malefics, and the 7th house be associated with or aspected by malefics, there will be loss of wife; so say the wise.

Later half. According to Manteswara, it is Venus (and not Jupiter) if in a Varga of Mars or Saturn that makes the native immoral.

शुक्रे वा कुण्डलवर्णासहिते हषे परजीरतः ॥

When Venus is in a वर्ग (Varga) of Mars or Saturn, or has the aspect of these planets, the person born will have a liaison with other people's wives.

सप्तमे वाऽष्टमे पापे व्ययसे घरणीसुते ।

अदृश्ये यदि उभाये कलनान्तरभागमेत् ॥ १८ ॥

Sloka 18. If a malefic planet occupy the 7th or the 8th bhava and Mars be in the 13th, and if the lord thereof be invisible, the person born will have another wife.

NOTES.

The following sloka from शतकीर्णि gives some more yogas for having two wives:

भौमाकर्यस्ते भूग्रमशशिनोदरहीनोऽसुतो वा

श्रीवेद्यस्ते ता भवति वक्तो द्वी प्रही शीद्रं न्याम् ।

द्वन्द्वक्षेत्रो भवति सिती नस्य जायाद्यं स्वात्

तात्प्राण शुरीर्गतनिलैश्चरसेन्द्र्यां वदन्त् ॥

If Venus and the Moon are in opposition to Mars and Saturn in any nativity, the person concerned will be either wifeless or issuesless; when there is a hermaphrodite planet in the 7th house, and the 11th house is occupied by two planets, the person will have two wives. If the lord of the 7th house and Venus be each posited in a dual Rasi or Amsa, the person will have two wives. Generally one ought to predict the number of wives in such cases through the number of the planets in conjunction with those two viz., the lord of the 7th and Venus.

सुपक्वजातं प्रथमं कलञ्जं लभेत्वारो दारपसंभुतवेत् ।

दिनेशकान्त्याभिहतसादानीं सुरूपहीनां सुतारां वदन्ति ॥ १९ ॥

Sloka 19. If the lord of the Lagna be in conjunction with that of the 7th, the person born will get a mature excellent wife. If the lord of the Lagna in the above position be at the same time obscured by the Sun, the wife will be entirely devoid of good features.

विचे पापबहुत्वे च कलव्रेण तथा स्थिरे ।

पापग्रहेण संदेषे कलव्रतयमाभवेत् ॥ २० ॥

Stoka 20. When there are several malefic planets in the 2nd bhava and the lord of the 7th is likewise there aspected by a malefic planet, the person born will have three wives.

c/. यज्ञाभिनन्दनायनि

विचे पापबहुत्वे तु कलव्रे च तपाविष्टे ।

तीरो पापसंदेषे कलव्रतयमाभवेत् ॥

केन्द्रश्रिकोणे दौरेण स्तोषभिन्नस्तवग्ने ।

कर्माधिषेद च देषे यदुख्सीसहितो भवेत् ॥ २१ ॥

Stoka 21. When the lord of the 7th bhava occupying a Kendra or Kona is in its own, exaltation, or friendly sign or is aspected by the lord of the 10th bhava, the person born will be associated with many wives.

कलव्राधिषिद्वा केन्द्रे शुभग्रहनिरीक्षिते ।

शुभांशु शुभराश्वा च चतुरपरायणा ॥ २२ ॥

Stoka 22. When the lord of the 7th bhava is in a Kendra and is aspected by a benefic planet or is in a benefic Navamsa or Rasi, the wife will be devoted to the observance of vows.

दाराधिषे सौमधुते सपापे नीचारिवर्गे रिपुनाशभावे ।

पापाभ्वरे पापद्वा समेते जाया पतिमी कुलनाशिनी स्थान् ॥

Stoka 23. If the lord of the 7th bhava be Mercury in a depression or inimical varga and associated with a malefic planet, and if it also occupy the 6th or the 8th bhava, in the midst of two malefic planets and aspected

by a malefic planet, the wife will kill her husband and ruin his family.

NOTES.

This as well as slokas 25, 26, 27, 28, 29, 30, 31, 32, 34, 37, 38, 39, 40, 41, 45 & 46 are in बालक.

The same effect is ascribed to a different vaya in दीपरा

शनिग्रनी मद्गो गदनाभिषे निषग्नोऽपि शुक्रायग्रोऽप्या ।

परणमेति तदा स्वस्त्रयतस्त्वम् रथिर्विषदा गविता भूत् ॥

शुभाद्ये शुभसंटटे नाथे जाया शुभंशजा ।

पापारुदे पापवर्गे तस्य जाया शुभेषजा ॥ २४ ॥

Sloka 24. If the lord of the 7th bhava occupy a benefic Navamsa and be aspected by a benefic planet, the wife will be of a good family. But if the lord of the bhava be in a malefic varga already occupied by a malefic planet, the wife will be base born.

कामस्याने रसेदे शितपुत्रस्त्रिदर्शरोक्ष्या पदन्ति

खोशस्त्रयोमवासो न भवति गणने शुक्रपुत्रप्रदद्य ।

जायाधीशे सितर्थे राति पनमवने शुक्रसंयुक्तरोक्ष्या

शुक्रानन्देशुष्ट्रय चरनववधूष्ट्रयमो जायते पा ॥ २५ ॥

Sloka 25. If the 7th bhava be occupied by a planet, the number of wives is declared by astrologers to be the number of planets in conjunction with Venus. Out of the above number, any planet that occupies its Swakshetra or exaltation is to be omitted. If the lord of the 7th bhava occupy the 3rd, identical with a sign owned by Venus, the number of wives will be the number of planets associated with Venus; or it may be that the person concerned may get as many new brides as there are planets in conjunction with Venus and the lord of the 7th bhava.

दारेशेन कुदृम्बेन सहिता यावद्ग्रहा दुर्वलाः

तत्संख्याककलनाधनकरा दुःखाननाथा यदि ।

यावन्तो चलशालिनः शुभकरास्तचल्यजापासुखं

कुर्वन्त्येकविषयधरो चलयुक्तो यथैकदारो भवेत् ॥ २६ ॥

Stoka 26. How many weak planets there may be that are in conjunction with the lord of the 7th or of the 2nd bhava and are at the same time the lords of the 6th, the 8th or the 12th bhava (दुःखान - Dussehana), so many will be the wives to be destroyed by them. The more there are benefic strong planets associated with the lords of the two bhavas above named, the more will be the wives with whom the person born will live happily. If a single planet possessing great strength be associated with the lord of the 7th or of the 2nd bhava, the person concerned will have but one wife.

NOTES.

c/. कलीपिता

क्लीस्त्व्यां मदीर्हिमूतिपत्तस्तेष्यं मज्जिः स्तिष्ठि

ध्युनेरो सच्छेऽशुभे सति वचः साव्यो सुपुआन्विता ।

पापोऽपि खग्नां गतः शुभकरः पत्न्याश्च कामस्त्वितो

हित्वा पद्म्ययरन्त्रपान्पदनग्नाः स्त्रीव्याप्त्वा स्त्रीव्यावहाः ॥

It is through the (number of) planets in the 7th house that one ought to divine the number of women that a person may associate with. Of these, the number that will die fat an early age will correspond to the number (of planets in the 7th house) that are malefic, while the number of benefics will denote the number that will survive. If the lord of the 7th be benefic and possessed of strength, the native will have a good-natured woman as his partner and be endowed with good children. Even a malefic will do good to the wife if he shall be in the 7th owning that house. Benefics in the 7th will be productive of good unless they happen to be the lords of the 6th, 8th and 12th houses.

Also cf. ग्रन्थार्थ

स्वर्णे कलत्राधिष्ठितौ कुटुम्बनामे यदा त्वेकाश्लग्रभाकृ खात् ।

ताम्गां समेतैर्घनायकैर्ग कउवसंब्यां प्रवदन्ति सन्तः ॥

लग्नानक्षपतिस्फुटैक्यगृहगे जीवे विवाहं वदेत्

चन्द्राधिष्ठितवारकावधपयोरैक्याशके वा तथा ।

जीवे मित्रनवांशके चलयुर्ते यदेकदारान्वितः

स्त्रीषे द्विविकलत्रवान् बहुवधूनामः सतुर्जांशके ॥ २७ ॥

Stoka 27. Add together the figures for the lords of the Lagna and the 7th bhava. Find the Rasi, etc., indicated by the result. When Jupiter traverses the Rasi, etc., above found, the astrologer may predict a person's marriage. The time of marriage may also be determined in the same way in respect to the total of the figures for the ruler of the stars occupied by the Moon and the lord of the 7th bhava. If the Navamsa occupied by Jupiter belong to a friend, the person concerned will have but one wife. If the amsa in question be Jupiter's own, the number of wives will be 2 or 3. If the amsa be that of Jupiter's exaltation, the person concerned will be the lord of many wives.

NOTES.

According to एकरीतिः the probable time for marriage is thus ascertained:

शुक्रोऽलंपे वा सतुनाम्यवाशकविकोणपात्याति तदा श्रियः ॥

The marriage may be expected to come off when Venus or the lord of the 7th house in its orbit transits through a sign which is triangular to the Rasi or Navamsa owned by the lord of the Lagna.

अन्तर्वर्त्तिपत्य कुटुम्बेर्द्दामप्यं पाठ्यप कउवपत्य ।

यदा विलम्बाधिष्ठितिः प्रयाति कल्पेषे तत्र कुटुम्बामः ॥

The acquisition of a wife may happen during the dasa period

of the planet (1) posited in the 7th house, or (2) aspecting the 7th house. The same may also happen when the lord of the Lagna in his orbit comes to the Rasi signifying the 7th house.

कलशनाथस्तिभाशकेदायोः सितक्षपानायक्योर्वलीयतः ।
दशागमे चूनपुरुक्तभासिकविकोणो देवगुरुते करग्रहः ॥ २८ ॥

Sloka 28. Of the two planets that are the lords respectively of the Rasi and Navamsa occupied by the lord of the 7th bhava, find which is stronger. During the dasa period of that planet, the marriage of the person may take place, when Jupiter traverses the Trikona of the Rasi and amsa occupied by the lord of the 7th bhava. Again, find the stronger of the two planets Venus and the Moon. During the dasa period of the stronger planet, the period favourable to marriage may be found in the same manner as in the above case.

घुकोपेतकलशराशिपदशाभुक्तिविवाहमदा
लग्नाद्वित्तिस्तराशिपदशाभुक्तो च पाणियदः ।
फर्मापुर्वनाधिनायकदशाभुक्तो विवाहः क्रमात्
कामेद्येन इवः कलशघृहग्रहत्पाकघुक्तो तु वा ॥ २९ ॥

If *Sloka 29.* If the lord of the 7th bhava be associated with Venus, its Dasa and Bhukti may lead to marriage. Failing that, the Dasa and Bhukti of the lord of the Rasi occupied by the planet owning the 3rd bhava may have marriage-producing efficacy. The Dasa and Bhukti of the lords of the 10th and the 9th bhavas come next in order. Lastly, note the planet associated with the lord of the 7th bhava or the one occupying it. During the Dasa and Bhukti of one of these, marriage may take place.

NOTES.

It is, perhaps, implied here that each succeeding alternative is to be resorted to when the preceding one is found to be not promising because of the weakness, etc., of the planet concerned.

**सौम्यव्योमचरः स्थितः शुभगृहे चादी ददाति ध्रियं
पापक्षे शुभखेचरो यदि दशामध्ये विवाहादिकम् ।
करः पापगृहोपगो यदि फलं पाकायसाने तथा
सौम्यक्षे यदि सर्वकालफलदः सौम्यान्वितः शोभनः ॥३०॥**

Stoka 30. If the planet powerful for producing marriage be benefic and in a benefic house, it will bring on the happy event at the commencement of its Dasa. If the planet, being itself benefic, should occupy a malefic house, the marriage and other such happy events will take place in the middle of its Dasa. If the planet and the house it occupies be both malefic, the event in question will happen at the end of its Dasa. But if the planet in question occupy a benefic house and be in conjunction with a benefic planet at the same time, its influence for good will prevail during the whole of its Dasa period.

**लघेश्वरस्थितनवर्द्यपतिस्वराशी
नन्दे पुरन्दरगुरुर्वा च कलयडाभम् ।
कामेश्वरगृहगोडमरमन्त्रणीस्त्वा
केन्द्रेऽयवा शुरुयुते सति गोचरेण ॥ ३१ ॥**

(Stoka 31.) Astrologers say that the acquisition of a wife may take place when the Moon and Jupiter in their progress arrive at the 2nd place from the Lord of the Navamsa occupied by the Lord of the Lagna at the birth of the person concerned. The same event may also happen when Jupiter reaches a sign occupied by

the lord of the 7th bhava or Venus. A third possibility is when the Moon and Jupiter occupy a Kendra.

यत्संख्याकमजादिकाममध्यनं तद्वर्त्तसे वा नृणा॑

साएाब्दे कृतमौङ्गिकर्षपरतः कल्याणकालो भवेत् ।

लग्नादस्तुविलभनायकप्रयुतक्षेत्रांशके संमवा

या सा भर्तुमनःप्रसादकरणी भर्ता तथैष ख्याः ॥ ३२ ॥

Stoka 32. An auspicious time for men's marriage (other than what has been mentioned before) occurs in the year of their life indicated by the number made up of 8 and the figure denoting the order from Mesha of the sign representing the 7th bhava: this year being in the nature of things subsequent to the investiture with the sacred thread generally preceding marriage (in the case of the twice-born class). Add the figures for the lords of the 7th and the 1st bhavas and find out the Rasi and amsa indicated by the sum total. The girl born in the Rasi and amsa thus found is the one to win the heart of the person concerned. The husband-elect must equally prove acceptable to the wife.

कामान्वितेभुक्तिपरायाजाता

चन्द्रादत्तीष्ठ सुमग्ना च पतिप्रिया स्वात् ।

स्त्रीजातके च पतिरिष्टकरो चधूनां

दिग्देश्यजा मृग्युसुचादपलाधिपत्ति ॥ ३३ ॥

Stoka 33. Note the planets occupying or aspecting the 7th bhava from the Moon. A girl born in a sign belonging to any one of these planets will be highly fortunate as a wife and enjoy her husband's favor. A husband determined similarly in the case of a female horoscope will prove acceptable. The direction of the

7th, the 4th or the 8th bhava in the horoscope of a person may cause the death of his wife. If Mars occupy the same position in respect to the horoscope of the wife to be selected, the planet will prove injurious to the husband.

करव्योमचरः स्त्रीणामएमस्यो विलग्रतः ।

नौचारिपापवर्गेषु यदि भृत्युकरः पतेः ॥ ३५ ॥

Stotra 35. If a malefic planet occupying the 8th bhava from the Lagna in a female horoscope be in depression, infirmal or malefic vargas, it proves fatal to the husband.

यूनकुड्डम्पगतौ यदि पापी दारवियोगजद्वःखकरौ ती ।

ताटद्युयोगजदारयुतधेज्जीवति पुत्रधनादिषुत्थ ॥ ३६ ॥

Stotra 36. If there be malefic planets in the 2nd as well as in the 7th bhava, they cause distress by bringing about a bereavement of the wife. If the person concerned be joined in wedlock to a woman born in a yoga such as has been described above, he lives possessed of children, wealth and other blessings.

कलवराशित्तिर्येऽथवा स्यात् तदीश्वसंयुक्तमराशिकोणे ।

कलवराशिर्यदि पुत्रशाली वदन्पराशिर्यदि पुत्रहीनः ॥ ३७ ॥

Stotra 37. If the जन्मराशि (Janmrasati) of the wife be included in the triad designated कलाशिति (Kalarasati) or in the triangular signs of the Rasi occupied by the lord of the 7th bhava in the horoscope of the husband, the latter will have sons. If the जन्मराशि (Janmrasati) of the wife be other than those that have been enumerated, he will have no issue by her.

NOTES.

For कल्पराशिवितम्, C/ चर्मैविनामनि

कल्पनायस्थिभासे तदीयं रात्रि वल्प्रस्त्र विद्युमेहान्तः ।

तस्योचनीन् यदि वा पल्परात्रि तदंशवितयं तदीयम् ॥

Great astrologers have recognised the Rasi occupied by the lord of the 7th bhava in the husband's horoscope as the जन्मरात्रि (Janmarasi) of his wife. The exaltation and the depression signs of the lord of the 7th bhava in the male horoscope as well as the Rasi of the 7th bhava form the constituent parts of the triad representing the जन्मरात्रि (Janmarasi) of the कन्त्रा (Kantra) or wife.

फाठिन्योरुकुचा मदे दिनकरे फामाधिपे केन्द्रगे
 खीवेन्दुदासिरान्विते गुरुकुचा शुष्कस्तना भूमिजे ।
 लक्ष्यापीनपयोधर सगुलिकछायासुतादिल्लभे
 धूमादी विपमाकुतिस्तनवती दुःखेऽथवा कामपे ॥ ३८ ॥

Stoka 38. If the Sun be in the 7th bhava, the wife will have breasts exceedingly strong. When the lord of the 7th bhava occupies a Kendra in conjunction with Jupiter, the Moon, Mercury or Venus, she will have a broad and swelling bosom; if Mars appear in the 7th bhava, her bosom will be shrunken. If the 7th bhava be occupied by Mangal, Saturn, Rahu or Ketu she will have fat pendent breasts. If Dhuma and other invisible planets be in the 7th bhava or if the lord thereof occupy a दुःखान (Dusthana), her breasts will be ill-shapen.

वन्ध्यासंगमिनेऽस्तगे समवपूकेलिं निशानायके
 भूपुत्रे तु रजसलाजनरति वन्ध्यावध्यमेति था ।
 वैद्यरामिन्दुसुते तु विप्रवनितां बीके सिते गर्भिणी
 नीचर्दीरतिमर्कजोरगशिलिप्रासेऽथवा युष्णिणीम् ॥ ३९ ॥

Stoka 39. If the Sun be in the 7th bhava at a

person's birth, the object of his love and dalliance will be a barren woman; if the Moon, a woman of the same class as himself; if Mars, it will be a woman in menstruation or a barren wedded wife; if Mercury, a courtesan; if Jupiter, a woman of Brahmanic extraction; if Venus, he will have a liaison with a woman already *enclitite*. If the planet occupying the 7th bhava be Saturn, Rahu or Ketu, the object of his affections will be a low-born female or one in her periods.

कीटागारमिने धनं सुखगते चाहस्यगेहं विधी
भृषुप्रे सति कृष्णमिच्छति तुधे जातो विहारस्यलम् ।
जीवे देवगृहं सिरे तु सलिलं मन्देऽयथा पचमे
केतौ माघवशङ्करश्रियस्यानं वप्सतङ्गमे ॥ ४० ॥

Stoka 40. If the Sun occupy the 4th bhava the person born will preferably have the society of his wife in a pleasure house in a forest region; if it be the Moon, a fine room in his own residence; if Mars, a snug place enclosed by walls; if Mercury, a theatre or similar place of public entertainment; if Jupiter, a temple; if Venus, a retreat in water; if Saturn, Rahu or Ketu, the favourite haunt of the deity हरिहरपुत्र (Hariharaputra) described as the offspring of Siva and Vishnu conjoined.

द्युक्षिणे मदनश्चिरेऽवनिमुते कामाधिषे पञ्चमे
जापारिष्टमूर्पैति रसस्मगते भानौ कलन्त्रायेनान् ।
दुःखी कामकुदुम्बपौ सभृगुबौ दुष्क्रियपाती तु वा
तत्संरुपाककलन्त्रा चलयुती विचास्तपौ दारयान् ॥ ४१ ॥

Stoka 41. If Mars occupy a Navamsa owned by Venus in the 7th bhava, and if the lord of that bhava be in the 6th, the person born will suffer bereavement

in the death of his wedded wife. If the planet occupying the 7th bhava be the Sun, he will be blessed with wife and wealth. If the lords of the 2nd and the 7th bhavas be associated with Venus in a दुष्क्षण (Dusthana) or in the 3rd bhava, he will have the ill-luck to lose so many wives ; but if the lords of those bhavas be strong, his wife will continue alive during his life-time.

जातः समेति भगचुम्बनमस्तनाथे
भुक्तेण वीक्षितपुते भृगुमन्दिरे चा ।
एवं हुद्धम्बवनाधिपती तथा सादृ
दरथगे दशमये ससिते तथैव ॥ ४२ ॥

Stoka 42. If the lord of the 7th bhava be aspected by or associated with Venus, or occupy a house owned by the latter, the person born will be so extravagantly fond of his wife as to indulge in भगचुम्बन (Bhagachum-bana.) The effect is the same when the lord of the 2nd bhava is in the same position as that described for the lord of the 7th in the preceding case ; or when the lord of the 10th occupies the 7th in conjunction with Venus.

कामेश्वरो देवगुरुः सितो चा समं भगं चारुतरं चरुण्याः ।
इस्यं भगं सप्तमसाहिनाथे शनीन्दुवारासुतमध्ययारे ॥ ४३ ॥

Stoka 43. When Jupiter or Venus is the lord of the 7th bhava, the *pudendum muliebre* of a young woman would be lovely and symmetrical. It will be narrow if the lord of the 7th bhava be betwixt the planet Saturn, the Moon and Mercury.

दीर्घं समेति भगमस्तपती जलखे चत्करके जलशुद्धोपगते तथैव ।
सादृं भगं मदनगे भृगुवीष्णिवेऽन्जे शुद्धं त्वनाद्र्मसुपयारि यथौ सप्तमे ॥

Stoka 44. Its space will be ample if the lord of

the 7th bhava or its Karaka (Karak) be in a watery sign. It will be moist if the Moon occupying the 7th bhava be aspected by Venus; but if the Moon in the position described be associated with a malefic planet, it will be void of moisture.

लभेश्वरनवाशनाथगृहमे जीवे समेति लिपं

नीचारातिनवाशके सति मृत्युको विदारोऽप्यवा ।

लभे कामपतिस्फुटादपहृते राशिभिकोणे गुरी

लभे सप्तमराहिपस्फुटहृते जीवे सृति योगितः ॥ ४५ ॥

(*Stoka* 45. A man is joined to a woman when Jupiter is in a Rasi belonging to the planet owning the Navamsa occupied by the lord of the Lagna at his birth; but if the Navamsa in question belong to the depression sign of the lord of the Lagna or to its enemy, the person concerned will lose the wife that he marries or have no wife at all. Subtract the figures for the Lagna from those for the lord of the 7th bhava. The difference indicates a certain Rasi. When Jupiter occupies this Rasi or its Trikona, astrologers say that the death of the person's wife will take place. The same event may happen when Jupiter is in a Rasi indicated by the excess of the figures for the Lagna over those for the lord of the 7th bhava.)

लभात्कामपकारकी शुभफरी वीर्योधिके सप्तमे

पत्या साक्षमुपैति शूस्युमवला परिपरयुक्तेभिते ।

कामाच्छिददशापहारसमये शुक्राष्टवर्गोदिते

राशी मातुसुरे कलनमरणं जीवे रुद्रशान्विते ॥ ४६ ॥

(*Stoka* 46. If the lord as well as the Karaka of the 7th bhava from the Lagna be propitious and occupy the

7th place from the Lagna and if this 7th place be predominant in strength and unaspected by or unassociated with malefic planets, the wife dies simultaneously with the husband. Her death will occur during the period of the dasa or अपहार (Apahara) of a चिद्र (Chidra) planet (*vide* Adhyaya 5, slokas 52-53) with reference to the 7th bhava, when Saturn occupies the Rasi ascertained to be fatal to the wife through the Ashtakavarga of Venus (*vide* Adhyaya 10) and when Jupiter is in a Navamsa owned by this fatal Rasi.

मदनभवननाथे पारिजातादिवर्णे
गुरगुरुगुरुदण्डे शोभनस्यानयाते ।
दधिमधुचूतशूपकीरपक्षोपदंश्युः
सह शुचिरुचिराञ्च चारुकान्तासुपति ॥ ४७ ॥

Stoka 47. If the lord of the 7th bhava attaining a पारिजात (Parijatha) or a higher varga occupy a benefic place and be aspected by or associated with Jupiter, the person born will have at his meals food of a refined and excellent sort accompanied by such appetizing substances as curd, honey, clarified butter, sauce, milk and seasoned condiments ; and he will in addition be blessed with a charming helpmate.

॥ अथाष्टमभावफलम् ॥

आयुर्दायमनिएहेतुष्टुद्यध्योमायुरीश्वर्कर्त्तै-
रुक्तात्संकलयेत्यापि निषनप्राप्तं प्रवक्ष्ये पुनः ।
अल्पायुर्दर्थयमेऽथवा रिषुगते पापानिवे रन्धये
लमेश्वेन युते हु तत्र विचले लावोऽस्पजीवी नरः ॥ ४८ ॥

Stoka 48. From what has been said already, it is

possible to ascertain the allotted period of a person's life as affected by the untoward events due to the positions of the lords of the 1st, the 10th and the 8th bhavas and of the planet Saturn; but as it crops up again in connection with निधन (Nidhana) or the 8th bhava now under treatment, it is to be dealt with once more. If the lord of the 8th bhava being associated with a malefic planet occupy the 12th or the 6th bhava, the person concerned will be short-lived. The same effect is produced when the lord of the 8th bhava being weak happens to be associated with the lord of the Lagna in one of the two bhavas above-named (*viz.* the 6th or the 12th).

NOTES.

For things to be deduced from the 8th bhava, rule the following from (1) वल्लभः-

१३ अस्त्रानाम्नीरने गुणदेशं क्षीरं क्षीदं भूद्रष्टुच्छादिरीयम् ।

मेव दण्डे मारणं सत्यं हेतुः कहसे मासं नापरं ज्ञेयम् ॥

(2) वल्लभः

नद्युत्तारात्यन्तेपश्यतुर्गं शर्वं चायुः सदृढं वेति सर्वम् ।

१४ अस्त्रानं सर्वदा कल्पनीयं प्राणीनामाद्यवा नानस्तीः ॥

स्वस्ये रन्धपतीं विरापुरुद्यथिद्विधिष्ठीं पषुगीं

रिःक्षम्यो यदि वा समेवि गतुजो जातविरापुर्वनम् ।

१५ आपारोद्यरन्धराशिपतयः केन्द्रविकोणायगा

दीर्घायुर्विवलाः समानुवनयत् यथल्यमायुषदेव ॥ ४९ ॥

Sloka 49. When the lord of the 8th bhava occupies its own house, the person born will be long-lived. If the lords of the 1st and the 8th bhavas occupy the 6th or the 12th bhava, then too will the person born enjoy prolonged vital energy. The lords of the 10th,

the 1st and the 8th bhavas in a Kendra, a Trikona or the 11th bhava lead to long life. But if they be weak and in conjunction with Saturn, the astrologer may declare life to be short.

Notes.

This as well as slokas 52, 53, 54, 56, 60 & 63 are found in ज्ञानकामा.

कर्मशरनधत्तनुपा एलशालिनधे-

ज्ञातविरापुरिनन्दनयोगदीनः ।

इष्वप्यतीव पलिनी यदि गप्यमाषु-

रेको पली संशुतरापुरनापुरन्नाः ॥ ५० ॥

Sloka 50. If the lords of the 10th, the 8th and the 1st bhavas be all of them strong and unassociated with Saturn, the person born will be long-lived. If even two of them be strong, the person concerned will have medium life. If only one of them be strong, his life will be shorter than in the preceding case. If none of them be strong, he will have no period of life worth-mentioning.

रन्धापिषे पापशूद्धोपयासे दुःखानये पापशुद्धेऽल्पयातुः ।

शुभान्विते शोभात्तादिपुक्ते शुभेभिषे रन्धमते चिरागुः ॥ ५१ ॥

Sloka 51. If the lord of the 8th bhava being in conjunction with a malefic planet occupy a malefic sign or givaya (Dusthana—8th, 8th or 12th), the life of the person concerned will be short. But if the planet owning the 8th bhava be associated with or aspected by a benefic one or occupy a benefic sign or the 8th bhava itself, the life of the person born will be long.

नाशसे तनुपेऽयया निपन्नये पापेन युक्तेभिषे

मृदेऽर्ददयगतेऽयया रिणुगदे जातो गतागुभित् ।

दीर्घीयुनिजतुहुगे शुभपुत्रे केन्द्रविकोणेऽथवा
रन्धे रन्धपती चिरायुरुद्यर्थं याते विलम्बाधिष्ठे ॥ ५२ ॥

Stoka 52. If the lord of the Lagna be in the 8th bhava or if the lord of the latter bhava in conjunction with or aspected by a malefic planet become invisible by its too great proximity to the Sun or be in the 6th bhava, the person born will be void of vitality. But if the lord of the 8th place from the Lagna be in its exaltation or in conjunction with a benefic planet or in a Kendra or a Trikona or in the 8th bhava itself, the person born will be blessed with long life. The same will be the case when the rising sign is occupied by its lord.

लग्नादन्त्यगृहाधिष्ठे वलवति स्वक्षेपं चिरायुः सुखी
लग्नेशो यदि रन्धपत्थ वलिनी केन्द्रलिती चेत्तथा ।
आधानोदयराशितोऽस्मगृहान्मेपूरणं अन्मर्मं
शुक्रज्ञामिरवन्दितेष्विस्युतं यथायुरारोग्यमाप्त् ॥ ५३ ॥

Stoka 53. If the lord of the 12th bhava from the Lagna occupy a swakshetra (Swakshetra) and be strong, the person born will live long in comfort. The same effect follows when the lords of the 1st and the 8th bhavas are strong and occupy a Kendra. If Venus, Mercury or Jupiter occupy or aspect the Moon's place or the 10th from the sign of conception or birth or from the 8th bhava, the person concerned will enjoy health and long life.

रन्धेश्ये रिपुरन्धरिः क्षगृहगे तत्पाकशुक्ती मृति
मन्दाकान्तागृहेशपाकसमये रन्धेश्यशुक्ती तथा ।
पाके रन्धगृहाधिष्ठस्य तदनुकान्तस्य शुक्ती हु या
सेटाना चलदुर्वर्ष्णेन सकले संचिन्त्य यच्छ्रद्देत् ॥ ५४ ॥

Stoka 54. If the lord of the 8th bhava occupy the 6th, the 8th or the 12th bhava, the astrologer may predict the demise of the person concerned (1) during the dasa and bhukti of the lord of the 8th bhava ; or (2) during the dasa of the planet owning the Rasi occupied by Saturn when the bhukti of the lord of the 8th bhava is in progress ; or (3) during the dasa of the lord of the 8th bhava when the bhukti of the planet next in order to the रन्ध्र (Randhrapa—lord of the 8th bhava) is taking place—the question of “which of the three alternatives is to be chosen as applicable to any particular case” depending upon a nice balancing of the strength and weakness of the several planets concerned.

लभेणु निधनारिरिः करुहो साही सकेती तु या
 होरारन्धपत्संयुतग्रहदशा जातस्य युत्प्रदा ।
 शतकेटानितराशिनायकदशा नाशप्रदा देहिनां
 खेटानां प्रथमागतस्य फणिनः पाकापदारे क्रमात् ॥ ५५ ॥

Stoka 55. If the lord of the Lagna occupy the 6th, the 8th, or the 12th bhava in conjunction with Rahu or Ketu, the fatal dasa to the person born is that of the planet which is associated with the lord of the Lagna or of the 8th bhava. (If there be no planet so associated) the dasa of the planet owning the Rasi occupied by the lord of the Lagna or the 8th bhava will prove fateful. The death of the person concerned will occur during the bhukti and apahara of Rahu in the fatal dasa when Rahu takes precedence of other planets in ripening that portion of the fatal dasa.

स्यापाररन्धतनुनाथकुनैवराणी
 मध्ये विषुन्तुदयुतो विचलग्रहो यः ।

तत्पाक्षुक्तिसमये मरणं नराणां
तद्युक्तचीधुकनभोगदशान्तरे वा ॥ ५६ ॥

Stoka 56. If out of the lords of the 10th, 8th and the 1st bhavas and Saturn the weak one be associated with Rahu, death will usually take place during the dasa and bhukti of this weak planet; or during the dasa and antara of the planet aspecting it or associated with it;

नाशे नाशपतीं तु लग्नपदशाभुक्तीं समेत्यामर्य
लग्ने लग्नपतीं तु लग्नपदशाभुक्तीं शरीरार्तिमात्र ।
पश्चादामयनाशनं तद्युक्तुर्लं गोदधं संजायते
रन्द्रेष्ये पलसंयुते तद्युपदेवदर्थे शृतिर्देहिनाम् ॥ ५७ ॥

Stoka 57. If the lord of the 8th bhava occupy the same, the person born will suffer from ailment during the dasa and bhukti of the lord of the 8th bhava. If the Lagna be occupied by its lord, the dasa and bhukti of the latter will bring on bodily suffering; but the person concerned will survive. In each case, regain health and be happy. If the lord of the 8th bhava be strong, the dasa that brings on death is that of the lord of the Lagna.

बातस जन्मसमये विवले विलग्ने
लग्नेश्वरन्धरपतिपाकमवीक कटम् ।
पश्चादवीक सुखमेति विलगनाथे
वीर्यान्विते निघनपस्य शृतिर्दशापाम् ॥ ५८ ॥

Stoka 58. If, at the birth of a person, the 1st bhava be void of strength, he will have much difficulty in tiding over the dasa periods of the lords of the Lagna.

and the 8th bhava. Surviving this, he will have exceeding happiness. In the case in which the lord of the Lagna is strong, the death of the person concerned will occur during the dasa of the lord of the 8th bhava.

देहेषे च विनाशये पल्पुते केन्द्रत्रिकोणस्थिते
 तद्युक्तप्रदापाकभुक्तिसमये रोगापवादः फलम् ।
 रन्धेश्वरस्तुपश्च लेचरम्भती केन्द्रत्रिकोणस्थिती
 रन्धस्वानगतस्य पाकसमये मृत्युं समेति भुम् ॥ ५९ ॥

Sloka 59. If the lord of the Lagna identical with the lord of the 8th bhava be strong and occupy a Kendra or Trikona position, the person born will suffer from disease or be exposed to public censure during the dasa of the planet if any, associated with the lord aforesaid of the Lagna and the 8th bhava. If the lords of the Lagna and the 8th bhavas occupy a Kendra or Trikona in conjunction with another planet, the person will surely have his demise during the dasa of the planet if any occupying the 8th bhava.

नोवेदएषमखेचरो यदि चतुर्प्राप्तेन संचिन्तयेत्
 मन्दे लग्नगतेऽथवाऽष्टमगते चत्पाकभुक्तो शृतिः ।
 रन्धेश्वोदयनामकी सखचरी युक्तयदो दूर्योलो
 यत्तस्य चुचरस्य पाकसमये सुक्तो च मृत्युं वदेत् ॥ ६० ॥

Sloka 60. But if there be no planet in the 8th bhava (in the case considered in the latter part of the previous sloka), the death of the person concerned should be divined by means of the planet occupying the Lagna. The event will happen during the dasa of the last-mentioned planet when Saturn arrives in its progress through the orbit at the Lagna or the 8th bhava. If the

lords of the 1st and the 8th bhavas be in conjunction with other planets, then find out which of the associated planets is weak; and it is during the dasha and bhukti of this weak planet that the astrologer should declare as probable the death of the person concerned.

लमात्पञ्चमराशियेन सदित्वयोमाटनानां दशा
संख्यरामानुहतावशेषगृह्ये मृत्युं दिनेत्रे सति ।
पुत्रेश्वरे न वियश्वरेण सदिवः स्वान्देन संचिन्तयेत्
लमेश्वेन उत्ताप्दमंगविहृतं संकानितपूर्वं दिनम् ॥ ६१ ॥

Stoka 61. (i) Find the aggregate number of years (according to उदुदशा-Ududasha) of the planets associated with the lord of the 5th bhava. Divide this by 12. The remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. But if such lord of the 5th bhava is not associated with any other planet, then the aggregate number of years according to उदुदशा (Udu dasa) of the lord of the 5th bhava should be divided by 12 and the remainder should indicate the zodiacal sign occupied by the Sun at the time of the person's demise. Again, add together the उदुदशा (Udu dasa) periods of the lord of the Lagna and the lord of the 5th bhava or the planet associated with the lord of the 5th bhava as the case may be and divide the sum by 90. The result will indicate the day of the person's demise counted from the Sankrama day of the month.

त्रिकोणे केन्द्रे वा यदि पितृदशुषेवपतयो
दशाभूक्ती वेषामनुमरणमाद्युर्मिगणाः ।
सर्वमै मन्दालो फणिकुञ्जि तु वेन्द्री निघनमे
त्वपसारस्यान्मरणमध्येन्द्री कुशवनी ॥ ६२ ॥

Stoka 62. If the lords of the 9th, 1st and 4th bhavas should occupy a Kendra or Trikona, the sages say the mother of the person born will follow; the father in death during the dasha and bhukti or one of these planets (which one of them ?) should be determined from other sources). If the Moon in the 8th bhava be associated with Mars, Saturn or Rahu, the person concerned will become liable to epilepsy, and death will result from that disease. The same consequences follow if the Moon on the wane be associated with the above mentioned planets.

NOTES.

Cf. V--86 supra.

Cf. पूर्वोपित्तालयी।

पूर्वोपायेऽपित्तानापापित्तोणगः केन्द्रगताय सर्वे ।

गुरुष्टि वदा तत्त्वरिकाहौले पिता महेशानुगृहि च मातृः ॥

रथे शशाङ्के कणिकापशुके हीने त्वाप्तारप्युपापित्तोणगः पापन्दे ।

तथ लिपते हीनवले शराद्धि विशाखीता मरुता च वीटा ॥

भीमादिमस्तुत्यत्पैन गुरुके हीने शशाङ्के विष्णुलिपेऽपि ।

दुःखे त्वाप्तारप्युपापित्तोणगः स्थानं पित्तानन्तरा त्वाप्ता गृहिः स्थान् ॥

चन्द्रे विचागतेऽप्यवा निपत्तं जातो पद्मसेद्वान्

कर्मस्थानगते कुजे मुपशुते दुर्मन्धदेहो मवेद् ।

पापे रथगते तु पापसद्धिते रोगप्रसादाकरा-

सीम्यव्योमगृहेऽपित्तोणगः जावः समोदः गुरुषी ॥ ६३ ॥

Stoka 63. When the Moon is in the 3rd or the 8th bhava, the person born will be liable to excessive perspiration. If Mars occupying the 10th bhava be associated with Mercury, the person's body will emit foul smell. When a malefic planet occupying the 8th

bhava is associated with another malefic planet, the person born will suffer from a multitude of diseases and distractions. But if the planet occupying the 8th bhava be benefic and be associated also with a benefic planet, the person concerned will live in ease and comfort.

शीर्षोदयेषु चरमादिषु पितृपत्स
लग्नाधिपत्स भूजगस्य दशापहारे ।
पृष्ठोदये सति वदीयद्गाणपत्स
वदीक्षितादिसहितस्य मृत्युं वदेदा ॥ ६४ ॥

Stoka 64. When a person is born with a शीर्षोदय राशि (Seershodaya Rasi) for the rising-sign, his death will occur in the dasa and apahara of the lord of the 2nd, 1st or of Rahu according as: the शीर्षोदय (Seershodaya) rising sign is moveable, 'immoveable or of a dual kind. If the Lagna be a पृष्ठोदय (Prishtodaya) Rasi, the death will happen during the dasa and apahara of the lord of the Lagna-drekkana if the Lagna be a moveable sign; if it be an immoveable one, the event will take place during the dasa and apahara of the planet aspected by the lord of the Lagna-drekkana; if a dual Rasi, during the dasa and apahara of the planet in conjunction with the lord of the Lagna-drekkana.

॥ अथ नवमभावफलम् ॥

मात्यप्रमावगुरुषर्थतपःशुमानि संचिन्तयेत्क्रमदेवपुरोहितान्पास् ।
भाग्येश्वदेवसचिवौ शुभमर्गयात्रौ भाग्ये शुभग्रहस्ते समूर्पति भाग्यम् ॥

॥ Stoka 65. It is with reference to the 9th bhava and Jupiter that an astrologer should think of a person's fortune, power, father or other such elderly person,

good works, strict observance of duty and general welfare. When the lord of the 9th bhava and Jupiter are in auspicious vargas and the 9th bhava is occupied by a benefic planet, the person born meets with good fortune.

NOTES.

c/. जातकाभ्यर्थम्

धर्मविद्यायां यनसः प्रदूतिर्भिर्योपतिर्विष्ठं च शीलम् ।

तीर्थप्रथाणं भण्यः पुराणः पृथग्यान्यै सर्वमिदं प्रदिष्टम् ॥

जातकाभ्यर्थम्

शुभभवनाद्वृष्टयात्यं वित्तोप्राप्त्यात्मः प्राप्तिम् ।

ऊरुष्यानं स्वान्तं सहनोरुन् दानयांगमपिविद्यान् ॥

Slokas 65—87 are also found in जातकाभ्यर्थ.

पापादिनीनवपिदुपकरा नमोग्ना

माग्यपिता यदि यज्ञोचनधर्मदीनाः ।

पापोपरि हुङ्गनिजमिश्यशृणुपेगवेद्

भास्ये तु भाग्यफलदः सततं नराणाम् ॥ ६६ ॥

Sloka 66. If the planets occupying the 9th bhava be malefic, hostile, depressed or eclipsed, the persons born in the yoga will be void of good name, wealth or moral worth. Even a malefic planet in the 9th bhava, if in exaltation, in swakshetra or in a friendly house, invariably does good to the men concerned.

सीम्यसामिषुतेहितं नवमम् माग्यपदं प्राणिनां

सद्ग्राहीशासमेतराशिरमणो भाग्यसा कर्ता भवेत् ।

भास्येत्तु परिपापको भवति तत्त्ववेश्यो धोपक-

स्तुङ्गसर्धशृणुहेत्या यदि विर्त्तं यस्य प्रदूर्देश्यम् ॥ ६७ ॥

i/ Sloka 67. The 9th bhava occupied or aspected by a benefic planet or its own lord secures happiness to

the persons concerned. The planet¹ owning the Rasi occupied by the lord of the 9th bhava is the author of the good fortune mentioned above. It is the lord of the 9th bhava that matures the same. The lord of the 5th place from the 9th bhava is its awakener. If these planets be in exaltation or in their own signs, they produce long-lasting happiness.

माग्यस्ये दशवर्जितेभवनस्त्रिति पञ्चके

माग्यं धीयिषुलं समेति नृपतिस्तस्याभिषुक्तेविते ।

चत्वारो बलशालिनो नवमगा भाग्यं प्रपञ्चन्ति ते

तुद्वस्त्रिताः स्तदेशविमवं त्वन्यत्र चान्याशगाः ॥ ६८ ॥

Sloka 68. If there be in the 9th bhava five planets occupying an exaltation house, a swakshetra, an उच्चांश (Ucchhamsa) or a swakshetramsa in connection with any of the 10 Vargas (*vide* Adhyaya 1, sloka 80), and if they be at the same time associated with or aspected by the lord of the 9th bhava, the person born will have good fortune abounding in wealth and glory and will become a lordly personage. Four such planets similarly placed in the 9th bhava and possessing strength are capable of yielding good fortune to the person concerned. This good fortune, they give in the country of one's birth if they occupy a position of exaltation, swakshetra or anamsa belonging to either of these two. If they be in any other amsa, the good fortune will crop up to the person concerned in a foreign country.

माग्ये तत्पतियोभनेत्तिवश्चुते माग्ये समेति धने

धर्मे पापशुते शूगी शशिनि वा जातो गुरुहस्तिरतः ।

रहेऽकेण गुरी नृपः लितिशुष्टा भन्त्री लुधेनार्थवान्

शुक्रेणाश्यपतिः सुखी हु शशिना भन्देन चोट्टादिमाक्षा ॥ ६९ ॥

Sloka 69. When the 9th bhava is occupied or aspected by its lord or a benefic planet, the person born does assuredly become possessed of good fortune. If the Moon or Venus be in the 9th bhava associated with a malefic planet, the person concerned will become addicted to women belonging to venerable elders. If Jupiter (in the 9th bhava ?) be aspected by the Sun, the person concerned will become a lordly person ; if aspected by Mars, he will be a minister ; if by Mercury, he will be wealthy ; if by Venus, he will command cavalry ; if by the Moon, he will be happy ; and lastly if aspected by Saturn, he will come into possession of camels and such other riding animals.

NOTES.

For the second quarter of the stotra, cf. आठवाँ

गन्ते तपामे गरि परिराती शुगोः शुद्धे ता गुह्यारणामी ।

परिविष्ट्याशपती उनी शुक्रे तथा लालशराणामी ॥

विद्यान् धारणगोतुरमूलनवाननिर्दर्शिते शुरी

सेनायादनरमाचान् नवमगे जीवे कुजाकेशिते ।

पित्तापादविनोदविचषिपुलः शर्मेन्दुजालोकिते

शुक्रादित्यनिरीक्षिते विनयवाह जीवे शपास्यानगे ॥ ७० ॥

Sloka 70. If Jupiter occupying the 9th bhava be aspected by both the Sun and the Moon, the person concerned will be wise and in possession of elephants, cows, horses and wealth ; if by the Sun and Mars, he will have an army, vehicles and precious stones ; if by the Sun and Mercury, he will amuse himself with learned discussions and have abundance of wealth ; if by the Sun and Venus, he will be polite in his address.

मन्द्रादित्यनिरीक्षिते गुणनिधिः प्राज्ञो चहुग्रामवान्
जीवे चन्द्रकुञ्जेक्षिते पृथुपश्चाः सेनासुखश्रीयुतः ।
तारेष्वेन्दुजनीक्षिते गृहसुखधेष्यार्थशब्द्यासनः
शुक्रेन्दुप्रविलोकिते वितनयः शरो धनी कर्मकृद् ॥ ७१ ॥

Stoka 71. If Jupiter occupying the 9th bhava be aspected by the Sun and Saturn, the person concerned will abound in moral excellence and be wise and in possession of many villages; if by the Moon and Mars, he will have extensive fame, command an army and enjoy ease and wealth; if by the Moon and Mercury, he will be blest with domestic happiness, valuable property, bedding and furniture; if by the Moon and Venus, he will lack children, though brave, active and wealthy.

चन्द्रादित्यसुतेक्षिते हु गुणवान् यादी विदेशं गरो
जीवे शुक्रपुष्पेक्षिते नवमगे विद्याधिको जायते ।
सर्वव्योमचरेक्षिते नरपते राजा यहुद्रव्यवान्
सीम्याः स्वायरविचराज्याकलदाः सर्वे वपःस्यानगाः ॥७२॥

Stoka 72. If Jupiter in the 8th bhava be aspected by the Moon and Saturn, the person concerned will be meritorious and become an expounder of the law in a foreign land; if by Mercury and Venus, he will surpass in learning. If all the other planets aspect Jupiter in the 9th bhava, he will be a great personage, a king, in possession of much valuable property. All the benefic planets when found together in the 8th bhava are capable of securing, to the person subject to their influence, dominion and wealth lasting for a long time.

માગ્યણે શિંનિ પ્રગાકરણુત્તરેદિતે ભૂપતિ-
સ્તુત્તાન્યોમચો તપઃખલગતે ભૂપઃ શુમાલોક્તિતે ।

સેન્દ્રી વિગ્રહકરે તુ રાત્ર ઘનિકો નેત્રાગયાર્થી ભવેદૂ

દુઃખી પાદરતા કુભેન સદિયે ગાવી હૃપાલમ્રિયઃ ॥ ૭૩ ॥

Stoka 73. If the Moon occupying the 9th bhava be aspected by Saturn, Mercury and Mars, the person born will be a king; the same thing happens when a planet in its exaltation in the 9th bhava is aspected by a benefic one. If the Sun in conjunction with the Moon occupy that bhava, the person born will be wealthy but afflicted with Ophthalmia. If the Sun and Mars be together in the 9th bhava, the person concerned will be ill at ease, disputatious, but liked by kings.

માની રેન્ડુરુતે રાપસપદુલો દુઃખી રૂપાર્થી સદા
યામીધેણ યુતે વિહૃમિયફરે જાતાઃ સાર્ય વિષાપાન् ।

રેમી શુકપુષે રહી ઘનિપુષે રૂપાઃ પિતા ઇદિરુહ
અન્ને રાદગિનન્દને તુ જનનીદન્તા પનસ્યાગવાન् ॥ ૭૪ ॥

Stoka 74. If the Sun and Mercury appear in conjunction in the 9th bhava, the person born will have numerous enemies, will be unhappy and always suffering from some ailment. If the Sun in the 9th bhava be associated with Jupiter, the person born will be wealthy and do what will please a father. If the planet in conjunction with the Sun in the 9th bhava be Venus, the effect of it on the person born will be to make him sick. But if the Sun and Saturn occupy the 9th bhava together, the person concerned will be ailing as a father and that from a stomachic complaint. If there be the Moon and Mars associated together in the 9th bhava,

the person born will perpetrate matricide and will have to renounce his wealth.

वाग्मी शास्त्रकलापवान् नवमगे चन्द्रे सतारासुते

सेन्दौ मन्त्रिणि धीरधीर्नर्वरः श्रीमान् गुरुश्चानगे ।

तारेशो कुलदापतिः सभूमुजे सापलमाहृप्रियः

चन्द्रे मन्दयुये विधर्मगुणवान् माता कुलप्रब्ल्युता ॥ ७५ ॥

Stoka 75. If the Moon and Mercury be together in the 9th bhava, the person affected by the yoga will be eloquent and conversant with many sciences. If Jupiter occupy the 9th bhava in conjunction with the Moon, the person born will be firm-minded, illustrious and prosperous. When the Moon and Venus are in the 9th bhava, the person concerned will have a strumpet for his wife and will be in favour with his step-mother. If the Moon in the 9th bhava be associated with Saturn, the person born will be void of all religious merit and his mother will be cast out of his family.

शास्त्री भोगसुखी कुजे पुष्पयुते सेउये पनी पूजितः

शुकेण द्विष्पूतिः सह कुजे यादी विदेशं गतः ।

मीमे मानुसुवान्विते नवमगे पापी परत्वीरतः

सीम्ये सामरवन्दिते पदुमर्हिर्विद्वान् धनी पवित्रः ॥ ७६ ॥

Stoka 76. If Mars and Mercury be together in the 9th bhava, the person born will be learned in the sacred books and devoted to pleasure and ease; if Mars combine with Jupiter in that bhava, the person concerned will be wealthy and respected. The effect of Mars being associated with Venus in the 9th bhava is that the person born will have two wives and will be an ex-

pounder of law in a foreign land. If the planet combining with Mars in the 9th bhava be Saturn, the influence of the yoga on the person born is to make him wicked and addicted to women not his own. When Mercury and Jupiter are found together in the 9th bhava, the person born will be keen-witted, wise, wealthy and learned.

NOTES.

For the 2nd पाठ, cf. first quarter of Sloka 5, *sujira*.

प्राणो गीतरतिप्रिया। राघुगुणे पून्द्रात्मगुणे परिदतः
सीम्ये मन्दपुते हु रोगवत्तुको विषाभिकोऽसालयाक ।
जीवे शुक्रपुते चिरापुरपिरभीगान् रामन्दे गुरी
रोगी रमधनः सिदेऽसिद्धितुते भूपालतुलयो भवेत् ॥ ७७ ॥

Sloka 77. When Mercury and Venus combine in the 9th bhava, the person born will be wise, devoted to music and pleasure, and least. ed; when Mercury and Saturn are found together in that bhava, the person concerned will be sickly, surpassing in wealth, but untruthful; when Jupiter and Venus occupy the 9th bhava together, their influence on the person born will be to make him long-lived and exceedingly prosperous; when Jupiter and Saturn are in conjunction in the 9th bhava, the person born will suffer from disease and will be rich in jewels; when Venus is associated with Saturn in that bhava, the person born will become a king's competitor.

र्पीन्दुभीमा भवमोपयाता यदि रुचाङ्गा पितृमाहृषीनः ।
हिसी विकारी रविचन्द्रसीम्या र्पीन्दुभीयाः गुखपादाद्याः ॥७८॥

Sloka 78. If the Sun, the Moon and Mars combine in the 9th bhava, the person born will become an or-

phan and have an impaired limb; if three planets occupying the 9th bhava be the Sun, the Moon and Mercury, the person born will be cruel and engaged in forbidden acts; if the Sun, the Moon and Jupiter be found together in the 9th bhava, the person will enjoy much ease and will be rich in vehicles.

चन्द्रार्दीं ससिर्ती चधूकलहुक्लद्राजप्रियो विच्छाम्
 भाग्यस्यौ रविशीतगृ शनिपृती भूत्यो विरोधी सराम् ।
 रूपार्ती सचुधीं तु तथा सुभगः कद्दो विवादप्रियः
 सेज्यो देवपितृप्रियः सुतवधूविचान्वितो लायते ॥ ७९ ॥

Stoka 79. When the 3 planets in the 9th bhava are the Sun, the Moon and Venus, the person born will be a royal favourite and lose his wealth by engaging in quarrels for women. If the Sun, the Moon and Saturn be associated together in the 9th bhava, the effect on the person born will be that he will have to serve as a menial and become obnoxious to good people. If in that bhava the Sun, Mars and Mercury be united, the person born will be lovely, but ill-tempered and quarrelsome. If the combination in the 9th bhava consist of the Sun, Mars and Jupiter, the person concerned will evince love to Gods and the Manes and will be blessed with children, wife and wealth.

सूर्यार्दीं ससिर्ती विवादप्रियतः कोपी वधूप्रकः
 लायाध्यनुपृती विष्णुपृतपनो साधुः पितृमारिकः ।
 र्घर्मस्यौ रविचन्द्रजीं शुरुभूती रात्रप्रियो विच्छाम्
 सरङ्गो राजतमः समानुरुग्नयो पापी परस्पीपतिः ॥ ८० ॥

Stoka 80. If the Sun and Mars appear in conjunction with Venus in the 9th bhava, the effect of the

yoga on the person born will be to make him disputatious, irritable and rakishly inclined to the seduction of women. If the Sun and Mars be associated with Saturn, the person born will be friendless indigent and will become a parricide. If the planets in the 9th bhava be the Sun, Mercury and Jupiter, the person born will be a royal favourite and own large wealth. If the Sun, Mercury and Venus be together in that bhava, they will make the person born equal to a king; if the planet combining in the 9th bhava with the Sun and Mercury be Saturn, the person born will be wicked and addicted to women not his own.

लीयाकौं सितसंशुद्धौ परव्युत्तक्तो धनी पण्डितः

साकीं जीवदिवाकरी यदि विद्युत्तमी तपःस्यानग्नौ ।

आदित्यासितभार्गवा नवमगा हीनो दूषीर्दण्डितो

बाल्ये तस्मनाः सुखी च परत्वन्द्रारथीर्ग्युजाः ॥ ८१ ॥

Stoka 81. The Sun and Jupiter combining with Venus in the 9th bhava make the person born rakish, wealthy and learned. If the same two planets become associated with Saturn in the 9th bhava, the person born will become a notorious libertine. When the Sun, Venus and Saturn appear together in the 9th bhava, the person born will become a vile convict. The Moon, Mars and Mercury conjoined in the 9th bhava give birth to one who, though afflicted in childhood, will become happy in later life.

देवाराधनतत्परो नवमगीवन्द्रारथाग्नीष्ठरैः

जातो नष्टकलत्रवान् क्षत्रत्तुः शुकेन्दुभूनन्दनैः ।

धुद्रो मातुहूरो मधीपतिसमवन्द्रारथर्यात्मजैः

आचार्यो धनवान् विभृथ रजनीनाथजदेवार्थितैः ॥ ८२ ॥

Stoka 82. If the Moon, Mars and Jupiter be together in the 9th bhava, the person born will devote himself to divine worship. The combination in the 9th bhava of the 3 planets the Moon, Mars and Venus will make the person concerned bereft of his wife and subject him to accidents resulting in bodily hurt; if the Moon, Mars and Saturn be the trio planets in the 9th bhava, the person born will be of a base disposition, lose his mother but will become a king's peer; the Moon, Mercury and Jupiter appearing in the भाव्य (Bhavya-9th) make the person born a teacher and a wealthy lord.

मातुः सप्तरीजनको विभूः स्वात् चन्द्रशशुक्रा नवमोपयाताः ।
पापी विचादत्रियपुद्दिष्टुक्तो जातः शुधारदिमपुष्पधार्कपुन्नाः ॥ ८३ ॥

Stoka 83. When the Moon, Mercury and Venus are together in the 9th bhava, the effect will be that the person born will become subject to the control of his step-mother's father. If the Moon, Mercury and Saturn be the three planets in the 9th bhava, the person born will be wicked and inclined to pick quarrels.

चन्द्रामरेत्यौ ससितौ महीपः सार्कात्मजी खद्युणकर्मनीलः ।
मन्दबशुक्रा नरपालतुल्यः कृपिक्रिपानिचपरो गुरुसाः ॥ ८४ ॥

Stoka 84. The Moon and Jupiter in the 9th bhava combining with Venus make the person born a king; the same two planets associated with Saturn in that bhava make him inclined to virtuous acts. The three planets Saturn, Mercury and Venus in the 9th bhava give the person born a status equal to a king's and convert him into a money-making farmer.

राजप्रियो माण्डलिकः सजीवी भाग्यस्थिती भूसुतचन्द्रपुत्री ।
शास्त्री संशुक्ती चपलत्वं भीरुः सभानुजी वादपरोऽसमर्थः ॥ ८५ ॥

Stoka 85. Mars and Mercury combining with Jupiter in the 9th bhava make the person born a ruler of a province. The same planets combining with Venus in the same bhava will make him conversant with Sastras, but fickle-minded and cowardly. If those two planets again be associated with Saturn in the 9th bhava, the person born will be captious and incompetent.

रुपातो निदान् धर्मदान् जीवसीम्यी धर्मस्याने दानवान्नार्थयुक्ती ।
विद्यापात्रमी सासिती धर्मयाता जातः श्रीमान् जीवशुक्लचन्द्राः ॥

Stoka 86. If Mercury and Jupiter be associated with Venus in the 9th bhava, the person born will be celebrated for his learning and virtue. The same two planets, if associated with Saturn in the 9th bhava, will make the person concerned learned and eloquent. When Jupiter, Venus, Mercury and the Moon combine in the 9th bhava, a fortunate person takes his birth.

जातः साहस्रिकमार्जितधनः द्यर्षीरजीपार्कजीः
शूरः सर्वगुणप्रपञ्चरसिकः मुक्तारजीवेन्द्रभिः ।
वद्यश्चित्तुविद्यचरणुते भाग्ये समेति अिषं
राजस्वं सबुधे विषोधनगुरी जातः समेत्यधिष्यम् ॥ ८६ ॥

Stoka 87. If the Sun, Mars, Jupiter and Saturn be together in the 9th bhava, the person born acquires wealth by his daring and prowess. Venus, Mars, Jupiter and the Moon in the 9th bhava make the person born valiant, endowed with every virtue and a critical faculty to appreciate works of art. When the combination in the 9th bhava generally consists of 6, 5, 4 or

3 planets, the person born attains prosperity. If the combination includes Mercury, the person concerned gets regal power; but if the combination be without Mercury or Jupiter, the person born gets evil fortune for his lot.

जनयन्ति भाग्यसंस्था शुरुतीम्पविवर्जिता ग्रहाः पुरुषम् ।
व्याधिप्रायमकान्तं जनहीनं चन्धनार्तमितीदीनम् ॥ ८८ ॥

Stoka 88. Planets combining in the 9th bhava, if dissociated from Mercury and Jupiter, cause the birth of a person that will be diseased, unamiable, forlorn, pining in prison and exceedingly miserable.

NOTES.

This stoka has been taken from भाग्यश्च.

भाग्याधिष्ठिये विनाश्यसे नीचश्चाखगेषिणे ।

शुरुत्ये नीचराइयादी भाग्यदीनो भवेत्तरः ॥ ८९ ॥

Stoka 89. If the lord of the 9th bhava occupying the 8th be aspected by a depressed or inimical planet or be itself in depression or in a malefic amsa (पल्लव-*Shastry-*amsa?), the person born will be unlucky.

भाग्याधिष्ठिये शुभमुते शुभग्रहनिरीक्षिते ।

तद्वाये शुभसम्बन्धे सत्कीर्तिपनभाग्यवान् ॥ ९० ॥

Stoka 90. When the lord of the 9th bhava is associated with a benefic planet and is aspected by another benefic planet and the 9th bhava itself has a benefic planet in it, the person born will enjoy good fame, wealth and prosperity.

NOTES.

The additional information on the next page from वृत्तिनाम will be found useful:

धर्मेशो यदि कारकंतरसुषुप्तिलोचस्थिते हुःस्थलं
 त्वयत्वान्योन्यगतेऽपि वा शुभयुते हटे यदि स्वामिना ।
 ग्रामानेकतदाक्षोप्ररक्षोचनं भवना कियाः
 कृविं सज्जनमंपतो विजयते जातः पुमान् भूतले ॥
 मारयाचीशदिनाकरी शुभयुतो भान्योन्यमित्रोचगी
 द्विं वापि शुभेन मध्यपतिती ती शोभवानां यदि ।
 दीर्घयुर्जनकस्त ती हि सहिती द्वी शुभैः पापिमि
 त्वाखुर्मध्यमध्यमेव हि यनो नीची च मृदी यदि ॥

The following additional information relating to the 9th house is extracted from कार्त्तिरिदा-

धर्मे कुञ्जे वा धूर्मे वा हुःस्थे तथायके समि ।
 पापमध्यगते वापि वित्तुरणमादिशेन् ॥

If Mars or the Sun occupy the 9th house and the Lord of the latter be in a दुष्टान or between two malefics, the effect will be the demise of the father (or one equal to a father) of the native soon after his birth.

दिता सुर्ये लिशा मन्दे सुख्ये शुभनिरिसिते ।
 धर्मेनो चतुर्संयुक्ते निरं गीति तत्पिता ॥

If the Sun in the case of a day-birth or Saturn in the case of a night-birth be well-placed and aspected by benefics, and if the Lord of the 9th be also strong, the father of the native will live for a long time.

मन्दारपोऽदीतहनी न सुर्ये विकोणे तत्त्वमनीपितृत्याम् ।
 त्वक्तो मर्दच्छकपूरोहितं हटे वन्त्रोनि सुखी विराषु ॥

If the two luminaries (the Sun and the Moon) be in trine to Saturn and Mars, the child will be abandoned by both the parents. If the 9th Bhava be aspected by Jupiter, the child will be long-lived and happy.

शनिर्विषयापिपः स्पावेशरस्यो न शुभेति ।
 सुर्ये धूर्म्पानगोऽन्यतिपात्र धूपशीयति ॥

If Saturn owning the 9th house occupy a moveable sign and be unaspected by benefics, and if the Sun be in a दुःखान्, the child concerned lives under the care of a foster-father.

धर्मे तदीरो वा मन्द्युके दृष्टपि वा चरे ।
जातो दसो भवेन्नून् व्ययेशो बल्लालिनि ॥

If, either the 9th house identical with a moveable sign, or the lord thereof being in a moveable sign be in conjunction with or aspected by Saturn and if the lord of the 12th house be strong, the child born is sure to be adopted by another.

सिंहासनायि रुक्षाये लप्येतेन निरीधिते ।
कर्माधिपेन संदेषे महादानकरो भवेत् ॥ ९१ ॥

Stoka 91. When the lord of the 9th bhava has attained a Simhasanamsha and is aspected by the lord of the Lagna as well as by the lord of the 10th bhava, the person born will bestow great gifts.

जातः पुरोदितो याऽपि ब्रह्मवैशासमुद्धयः ।
दानात्प्रथक्षोपकारी स्वाद्यण्मेदविकल्पना ॥ ९२ ॥

Stoka 92. The person born in the above yoga if of Brahminical birth may also become an officiating priest (of the royal household ?), or the benevolent director of alms-house. The alternative capacities are to be assigned according to the caste to which the person concerned may belong.

गुरी वद्धावसंयुक्ते नवाशाखिपती तथा ।
शुभग्रोदाइते चाऽपि गुरुमिक्युतो भवेत् ॥ ९३ ॥

Stoka 93. When Jupiter is in the 9th bhava and occupies its own Navamsa or is aspected by a benefic planet, the person born will evince a high sense of filial duty.

गुरुस्थाने सौम्यपुते गुरुवर्गसमन्विते ।
तदीये गुरुमामस्ये गुरुमक्षिरतः गुरुली ॥ ९४ ॥

Slaka 94. When the portion of the 9th bhava which is associated with a benefic planet has likewise a Varga of Jupiter and the lord of that bhava occupies a Varga owned by Jupiter, the person born will delight in serving his parents and will be happy.

गुरुगुरुक्षुधारस्ये धर्मनाथे गुरुभेदिते ।
शुभग्रहाणार्थं गच्छस्ये धर्मकृत्या नरो गवेत् ॥ ९५ ॥

Slaka 95. If the lord of the 9th bhava occupies an amsha owned by Jupiter, Venus or Mercury and is aspected by a benefic planet or is amidst benefic planets, the person born will engage in virtuous acts.

धर्मं पापे पापमाक् स्वाचादीये पापर्स्युते ।
कृरपगुर्यशके वास्त्रि धर्मदीनो भवेत्वरः ॥ ९६ ॥

Slaka 96. When there is a malefic planet in the 9th bhava, the person born will be sinful. When the lord of the 9th bhava is associated with a malefic planet or occupies a malefic 10th portion of a sign, the person concerned will be void of virtue.

पलवति शुभनाथे केन्द्रकोणोपयाते
शुभशतमुपयाति स्वामिद्वये विलम्बे ।
गुरुगुरुनवमागत्रिवर्द्धशिखागे
दद्यममपनपे वा वीतभोगस्तपत्वी ॥ ९७ ॥

Slaka 97. If the lord of the 9th bhava occupy a Kendra or Trikona in great strength and if the Lagni be aspected by its lord, good fortunes come in a crowd. The same result will follow when the lord of the 10th

bhava occupies a Navamsa, a Trimsamsa or a Drekkana of Jupiter. But in either case, the person concerned will not indulge in enjoyments but will devote himself to a strict austere life.

મફલગગનબાસાઃ સોચગા ભાગ્યરાશી
ધનકનકસમૃદ્ધિ ષેષમુખ્યાદ્યન્તિ ।
યદિ શુમલયચરેન્દ્રેસ્તત્વ દાષ નમોગા
વિનિહસરિપુષ્ટો દિચ્યદેહ: સુકીર્તિ: ॥ ૯૮ ॥

Stoka 98. Every planet when in its own house or exaltation in the 9th bhava, produces most efficiently a superabundance of wealth and gold to the person concerned. If in the 9th bhava the planets be aspected by benefic ones, the person born will overcome all his opponents, possess a charming constitution and enjoy good fame.

NOTE.

This Stoka is from શાસ્ત્રા.

તાત્ત્વિકશુદ્ધતાકારકસૈચેન્દ્રો દુઃખી તથો: પુણ્યમુખી ન રદ્દમ
ફેન્ડ્રાંત્રિકોળે યદિ તી મમોગી યદેચયો: પુણ્યમુખી હિ રદ્દયમ् ૧૧

Stoka 99. When the lord of the Pitrubhava (Pitrubhava) and its Karaka (Karaka) occupy a દુઃખાન (Dusthana), the astrologer is to declare that the child's face was not seen by the father because of the planets being badly placed. But if the two planets referred to occupy a Kendra or Trikona position, it is possible to declare that the father has had the good fortune to see the face of the child.

પિતુનિદ્રાયાર્થ મરણ સુર્ખેશશુક્રેન્દ્રઃ પછુગાઠ પલાણા: ।

મારીધરાસ્તન્મરણ તર્યેવ ચન્દ્રેણ દીનાસ્તુ દિવા ષૃંતિ: સાતુ ૧૦૦

Stoka 100. If the lord of the 9th bhava, Venus and

the Moon be strong and should either occupy the 6th bhava or be in conjunction with its lord, the death of the father will take place at night time. If the Moon be eliminated from the planetary positions named above, the yoga points to the father dying in the day time.

सौभ्ये चराधभागस्ये भास्येष्वे यलसंयुते ।

गुरुशुक्रयुते इष्टे जपप्यानसमाधिमान् ॥ १०१ ॥

Sloka 101. When the lord of the 9th bhava being benefic and in strength is aspected or associated with Jupiter or Venus, the person born will engage in the recitation of prayers, holy contemplation or abstract meditation on the nature of the Spirit, according as the portion occupied by the lord of the 9th bhava belongs to a moveable, immoveable or a dual Rasi.

देवलोकादिभागस्ये कर्मश्चे भास्येऽपि पा ।

पारावताश्वके सौभ्ये ग्रवानिष्टापरो भवेत् ॥ १०२ ॥

Sloka 102. When the lord of the 10th or the 9th bhava has attained a Devalokamsa or other higher Vaishshikamsa, and a benefic planet is in a Paravatamsa at the same time, the person born will become absorbed in the contemplation of the supreme spirit.

पारावतादिभागस्ये धर्मेष्वे गुरुसंयुते ।

लयेष्वे गुरुसंयुते महादानकरो भवेत् ॥ १०३ ॥

Sloka 103. When the lord of the 9th bhava being in conjunction with Jupiter has attained a Paravatamsa and the lord of the Lagna is aspected by Jupiter, the person born will bestow great gifts.

इति श्रीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
सहस्राष्ट्रमनवमभावाप्यायव्यतुदर्थः ॥

Thus ends &c.

जातकपारिजाते पञ्चदशोऽध्यायः

॥ कर्मलाभव्ययभावाध्यायः ॥

Adhyaya XV.

THE EFFECTS OF THE 10TH, THE 11TH AND
THE 12TH BHAVAS.

॥ अथ दश म भाव फलम् ॥

आद्यामानचिभूषणानि वसनव्यापारनिरुपिति-
प्रबज्यागमकर्मजीवनगशोपिशानिरिक्षाः क्रमात् ।

कर्मस्यामिदिनेश्योधनगुरुलापासुतीभिन्नतये ॥

दुक्षानि प्रविहाय पूर्णमशुभे भाने विमानो गवेत् ॥ १ ॥

Slokas 1. Apart from what has been stated previously, an astrologer may ascertain a person's authority, his honorable rank, ornaments, apparel, activities, sleep, agriculture, retirement from the world, beneficent acts sanctioned in scriptures, means of livelihood, fame, knowledge of the special arts and learning generally, by means of the lord of the 10th bhava, the Sun, Mercury, Jupiter and Saturn. When the 10th bhava is inauspicious, the person born will be void of honor or pride.

c. गतमरण

क्षापारगुडानृपमानहान्यं प्रयोगनं तापि विनृपागो ।

महत्प्रदासि । सतु सर्वमेव राज्यामिपानं पदो विपार्यम् ॥

तपुदिनश्चिरपर्यमानानि प्रयत्ना-

दिति हि द्वामभागं सर्वार्थं प्रगोप्तम् ।

गगनगणपरिहट्टचा राशिलोट्ट्यभावैः

मकल्पमपि विनिन्त्ये सत्त्वयोगात्मुचीभिः ॥

कर्मेण चलवर्जिते चपलधीर्जीतो दुराचारवान्

जीवशासितमानचो विवरितिं दुःखा विकर्मप्रदाः ।

गङ्गास्तानकलं समेति दशमे राही दिनेशेऽप्यवा

भीमे कर्मणि चन्द्रजारसदिते जावः स शुक्लो भवेत् ॥ २ ॥

Stoka 2. If the lord of the 10th bhava have no strength, the person born will be fickle-minded and ill-behaved; Jupiter, Mercury, Saturn and the Sun if badly placed lead the person concerned to vicious acts. When Rahu or the Sun occupies the 10th bhava, the person born will get the benefit of bathing in the Ganges. When Meena forms the 10th bhava and is occupied by Mercury and Mars, the person born will attain final eminicipation.

NOTES

This stoka as well as stokas 3 to 20 are found in अन्तर्गतम्.

मानेश्वरे शुक्रपूते च केन्द्रे तुम्भलिते ताटशत्रोयपूतः ।

** एष्ये शुपे तद्वननाधिष्ये पा स्तोथान्विते नाटशपृष्ठमार्क खात् ॥

Stoka 3. When the lord of the 10th bhava occupies a Kendra in conjunction with Venus, or is in exaltation, the person born will purify himself by ablutions in the water of the Ganges. When Mercury occupies the 12th bhava or the lord of the last-mentioned bhava is in swakshetra or exaltation, the merit of such ablutions will accrue to the person concerned.

चन्द्रे कर्मणि जान्हपतिलिलवः पूरो दि पूरपूतौ

पापो घन्छति कर्मणो विवरित्यान् चूरकिंगांसादसद् ।

सौम्या दुर्योगाधिनो दशमग्नाः सत्कर्मेचिष्ट्वं सकाः

कर्मेशाश्वसुराचितीः क्रतुकंले संचिन्त्य सम्प्रगदेत् ॥ ४ ॥

Stoka 4. When the Moon with clear rays occupies the 10th bhava the person born will be purified by the ablutions in the Ganges water. The Moon when malefic in the same bhava leads the person concerned to gambling and acts of violence. Benefic planets when weak in the 10th bhava destroy the beneficent deeds which the person may be inclined to do. The benefit of any sacrifice which may accrue to a person should be ascertained by means of the lord of the 10th bhava, Mercury and Jupiter, and then announced.

ef. उत्तरप्रगत्तर

कर्मेशुः कारकश्च अग्निप्रियनिष्ठवद्यथायो च मिदे

स्वीकार्योन्मात्रास्तदस्त्रौ गुपयुनविद्वी भ्यामिनामेव तद्वत् ।

सहकर्मादिपश्चात्यरसुरविद्युपाभ्यर्ननातिव्यकर्मा-

एषभ्यामनापि शाखाप्रहितमतयः कृतीते ते कृतार्थाः ॥

एकस्वौ तेजुकर्मणौ यदि तयोरेकाधिपत्यं तु चा

जातः स्वार्जितसद्वनेन शुल्के यज्ञादिकर्मात्त्ववद् ।

साकौ शुद्रघ्नेन साहित्यालिङ्गे छुद्रैः सजीवे चूर्पः

तत्त्वकारकविच्चतो यदि युते रच्यादिभिः कर्मणे ॥ ५ ॥

Stoka 5. If the lords of the 1st and the 1st bhavas be in one place or if these two bhavas have one and the same lord, the person born will perform sacrifices and other such meritorious acts with the help of money acquired fairly by himself. If the lord of the 10th bhava be associated with Saturn, the meritorious acts will go on with the help of money contributed by

Sudras. If the same planet be associated with Rihu or Ketu, the sacrificial acts of the person concerned will take place by means of money contributed by despicable people; if with Jupiter, the sacrifices, etc., of the person born will be set on foot by contributions from kings; if with the Sun or any other of the remaining planets, the rites will take place with the help of the money supplied by those relations whose karaka the planet in conjunction with the lord of the 10th bhava may happen to be.

षष्ठुशुभयुजि मने वज्रपेत्यादिसिद्धिः
मितपुधपुराराशिस्वाभिनी दुर्बलाद्यौ ।
यदि कृतामरणोऽपि प्राप्तकर्मप्राप्तयो
भवति परमकर्मा दानपाचारादीलः ॥ ६ ॥

Sl. 6. When the 10th bhava is occupied by many benefic planets, the person concerned will attain the merit of performing a Vajapeva sacrifice. But if the lords of the signs occupied by Venus and Mercury be void of strength, his sacrificial works even when advanced a great way will suffer interruption and will be lost. He will pass off for a person engaged in works of the highest merit being characterised by the practice and nature o. the Asura community, viz. hypocrisy and ostentatious display.

चन्द्राद् कर्मणि शोभने चलयुने तुहादिवर्गभित्वे
पापीदेन शुतेषिते नरवरो यज्ञा यज्ञस्ती मरेत् ।
जीवामुरपूर्वितमित्यर्घात्पीडा विनाशं गवा
बातः मत्कलकर्मगानपि कृतो कर्मभित्वं नाम्यपाद ॥ ७ ॥

Sl. 7. When a strong benefic planet occupies

the 10th place from the Moon, and being in exaltation or other benefic Varga is associated with or aspected by Jupiter, the person born will be a person of importance performing sacrifices and of wide celebrity. If the lords of the houses occupied by Jupiter, Mercury and Venus be in the 8th bhava, the person born though performing meritorious works will not attain the glory, the rank or dignity which the authors of such works deserve.

कर्मशुद्धसुरानिंवा शलयुता यगादिसर्कर्मदा:

सौन्दर्योपचरेण धीधितयुतास्ते याज्ञपेयादिभाग् ।

जीर्णोदारणसुख्यगोपुरतटाकारामपुण्यप्रदा

चज्या कर्मेष्टी धुभे धशिषुरे माने विराहुध्वने ॥ ८ ॥

Stoka 8. The lord of the 10th bhava, Mercury, and Jupiter when possessed of strength lead to the performance of good works such as sacrifices; if those planets be aspected by or associated with a benefic one, the person born will attain to the merit of performing Vajapeya and other sacrifices of merit. The planets above-mentioned secure in addition the merit accruing from the repair of old works, erection of towers, digging of reservoirs and laying out of parks. When the lord of the 10th bhava is benefic and in conjunction with the Moon, but free from the presence of Rahu or Ketu, the person born will perform sacrifices.

उच्चस्ये धशिष्टेऽद्विकेतुष्ठिषुरे माग्योपयातेष्यथा

कर्मसामिनि माग्यगे च मल्लज्ञो यागादिसर्कर्मवान् ।

कर्मेष्ट निजतुंभगे चुष्पसुरे चारासुरे याज्ञस्तुगे

हुङ्कर्यानगते सति क्रतुफलं चाचः समेति भूषम् ॥ ९ ॥

Stoka 9 When Mercury unassociated with Rahu or Ketu is in exaltation or in the 9th bhava, and when the lord of the 10th bhava occupies the 9th, the person born will be engaged in the performance of sacrifices and other meritorious works. When the lord of the 10th bhava occupies its exaltation and is associated with Mercury, or when the latter planet occupying the 7th bhava is in its exaltation at the same time, the person born gets assuredly the benefit of performing sacrificial works.

कर्मस्य शशिनन्दने रायनकृत्यादिभ्वजे कर्महा
 कर्मेति दिपुरन्धरिक्षगृहगे कर्मवरोपी भवेत् ।
 कर्मशस्य शुधया कर्मभवने राहीं मालपूर्णसफः
 दुःखस्यानगतोऽपि कर्मगृहपो दुःखानगः कर्महा ॥ १० ॥

Stoka 10 If Mercury be in the 10th bhava, the person born will engage in sacrificial works, but if Mercury in the above position be associated with Rahu or Ketu, the person concerned will destroy religious rites. If the lord of the 10th bhava be in the 6th, 8th or the 12th, he would impede religious rites. If Rahu occupies the 10th place from Mercury identical with the lord of the 10th bhava, the person born would be a destroyer of sacrifices. The lord of the 10th bhava even in exaltation will lead to the destruction of a religious work undertaken when the exaltation house of the planet happens to be a दुर्घात (Dussthana).

अथ पारधर्मभवने शुमखेदद्युक्ते
 चनायजीवत्तुपा चलशालिनवेत् ।
 आचारधर्मगुणकर्मविधिप्रसुक्त-
 थद्वापरो भवति विप्रकुलाग्रगण्यः ॥ ११ ॥

Stoka 11. If the 10th or the 9th bhava be occupied by benefic planets and the lords of those bhavas as well as Jupiter, and the lord of the Lagna be strong, the person born will be imbued with faith born of the performance of such excellent works as are based on custom and morality and will be reckoned as the foremost among the sacrificial class.

मौम्यान्वितानि गुरुकर्मकलत्रभुत्र-
लग्नानि पञ्च भयनानि शुभेक्षितानि ।
तचायकाथ चलिनो यदि सर्वतत्प-
विद्याधिकक्तुसमत्तशुणप्रसिद्धः ॥ १२ ॥

Stoka 12. If the 8th, 10th, 7th, 5th and 1st bhavas be occupied or aspected by benefic planets, and the lords of the five bhavas in question possess strength, the person born will surpass in his knowledge of all truths and be widely celebrated for the complete excellence of his sacrificial works.

आनन्द्योमाधिवासास्तनुगुरुदशमस्यानपाः पद्मलाल्पा
जातः पदशाल्लवेचा निखिललिङ्गमविद् धानदीक्षामूर्तिः ।
पर्मद्यापारलग्नाधिपशुष्विवृधानार्पणकापदारे
नकर्मचारसर्वक्तुफलनिगमवानविद्याकरः स्त्राव ॥ १३ ॥

Stoka 13. If the occupants of the ज्ञान (Gnana- 5th, 4th and the 2nd ?) and the 11th bhavas as well as the lords of the 1st, the 9th and the 10th, be possessed of abundant six-fold strength (षष्ठ्यं - Shashbala), the person born will be conversant with the six sciences and know all the Vedas and will receive initiation in sacred knowledge. In the पक्ष (Paka) and अपहारा (Apahara) of, the lords of the 9th, 10th and 1st bhavas, of Mercury and

of Jupiter, he will become a mine of sacred knowledge and science securing to him the benefit of performing sacrifices of all description and all kinds of beneficent works.

चन्द्रे दृतिपि जलराधिषुके करोति जीणोद्धरणादि पुण्यम् ।
तटाकक्षपादिकमव लगात् कर्मभरे गोपुरभागयुके ॥ १४ ॥

Sloka 14. When the Moon is in the 3rd bhava identical with a watery sign, the person born will engage in acts of beneficence such as repairing old worn out works of public utility. In this connection, if the lord of the 10th bhava should have attained a Gopurama, the works repaired will be such as tanks and wells.

॥ प्रब्रज्यायोगः ॥

जातः पश्चत्तुर्विषयस्थरवैः केन्द्रविकोणस्थितैः-

रेकम्बूर्वलिमिः प्रधानवरलयत्खेटाश्रमस्यो भवेत् ।

आदिल्यासितजीवशुक्षरणीषुक्षेन्दुतारायुतैः-

यन्निप्रस्वविवारमिष्ठुचरकाः याक्षयो गुरुजीवकाः ॥ १५ ॥

Sloka 15. If at a birth, 4 or 5 planets possessed of strength occupy together a Kendra or a Trikona, the person born will attain the stage of life indicated by the strongest of the planets. According as the Sun, Saturn, Jupiter, Venus, Mars, the Moon or Mercury possesses greatest strength will the person concerned become a वानप्रस्था (Vanaprastha), a भिक्षी (Vivasa) a फग्स (Bhikshu) a चारा (Charka), a साक्ष (Sakya), a गुरु (Guru) or a जीवका (Jeevaka).

• NOTES ..

For the explanation of these terms, see the next sloka.

c. इह ग्रन्थक

एकस्यैश्चतुरादिभिर्वलभुतैर्नाताः पृष्ठादीर्यैः

राक्ष्याजीविकमिक्षुचृद्दरवत्ता निर्मित्यवन्याशाशानाः ।

माहेष्यगुल्मपालसिवप्राभाकरीयैः क्रमात्

प्रबन्ध्या चन्दिपि: समाः परनिवैलात्यामिपि: प्रच्छुतिः ॥

वानप्रस्यस्तपसी चनगिरिनिलयो नमशीलो विवासा

भिक्षुः सादेकदण्डी सततमुपनिषत्त्वनिष्ठो महात्मा ।

नानादेशप्रवासी चरकपतिवरः शाक्ययोगी कुशीलो

राजथ्रीमान् यशस्वी गुरुरशनपरो लालको जीविकः स्नात् ॥

Sloka 16. A वानप्रस्त (Vanaprasstha) is a religious man engaged in the practice of rigorous and devout penance. A विवास (Vivasa) is a naked ascetic dwelling in hills and forests. A भिक्षु (Bhikshu) is an illustrious ascetic with a single staff for his symbol engaged ever and anon in the contemplation of the truths of the sacred scriptures. A चरक (Charaka) is a religious mendicant wandering over many countries. A सक्य (Sakya) is an ill-behaved ascetic of the Buddhist class. A गुरु (Guru) is a celebrated teacher endowed with royal splendour. A जीवका (Jeevaka) is a garrulous and glutinous mendicant.

कर्मस्या चलिमद्यायो गगनगाः स्त्रोऽपादिवर्गस्थिताः

कर्मश्च चलाधिको यदि यतिस्त्रगुल्यगीडोऽथवा ।

कर्मश्च चलवर्गिते गृहगृहमासे दुरापारवान्

तद्योगप्रदमध्यर्थी पनमदस्यानाधिर्पी कामघीः ॥ १६ ॥

Sloka 17. If there be three strong planets in the 10th bhava occupying their own, exaltation or other benefic Vargas and if the lord of the 19th bhava also predominant in strength, the person born will become

an ascetic or a person of similar habits. But if the lord of the 10th bhava be without strength and occupy the 7th place from the Lagna, the person concerned will be ill-behaved. If the lords of the 2nd and the 7th bhavas be amidst the three planets causing the ascetic yoga, the person will be lustfully inclined.

तथोगप्रदेवेचरिनयनिधोणीकुमारान्विते�

सन्यासं समुपैति विनतनयस्तीयजितो मानवः ।

सौम्याण्डोपगतः सहस्रकिरणस्तुश्चान्तभागस्थितं

खेटं पश्यति पौवने पश्यति वा शाल्ये यतीशो भवेत् ॥१८॥

Stotra 18. If the planets producing an ascetic yoga be associated with the Sun, Saturn and Mars, a person takes to the ascetic order because of his being without wealth, sons or wife. If the Sun occupying a benefic amsha should aspect the planet causing the ascetic yoga and occupying its highest exaltation point, the person concerned will become a lordly ascetic in his youth or even at a much earlier age.

शुक्रेन्दुप्रविलोकिते ग्रहश्चेत्तद्याप्तिष्ठिते निर्द्धनो

भिषुः खालदि तुङ्गमांशक्युतस्तारापतिं पश्यति ।

एकस्थैरवलोकिते तु वृद्धुभिर्लभेश्वरे दीक्षितः

तथोगप्रदमात्रकारकदद्यामूर्क्तौ वदीर्यं फलम् ॥ १९ ॥

Stotra 19. When the lord of the 1st bhava is weak and aspected by Venus and the Moon, the person born will be without wealth, and he will become a mendicant if a planet in its exaltation sign or vice versa should aspect the Moon. If the lord of the Lagna be aspected by several planets conjoined in one sign, the person born will consecrate himself for asceticism. The effect

of each yoga will take place in the bhukti of the Karakas
of the bhava that produces the yoga.

**श्रीठांशुराशीशमिनात्मजो चा लग्नेष्वरः पश्यति दीक्षितः स्यात् ।
मौमक्षण्गे मन्दहगाणभागे मन्देक्षिते शीतकरे यतिः स्यात् ॥ २० ॥**

Stoka 20. If Saturn or the lord of the Lagna aspect the lord of the sign occupied by the Moon, the person born will betake himself to a religious order or mendicancy. If the Moon occupy a Drekkana owned by Saturn in a Rasi occupied by Mars and also be aspected by Saturn, the person concerned will become an ascetic.

NOTES.

cf. इष्टज्ञानालं XV—3. Also see stolas 40—41 *infra*.

जीवारमन्दलमेषु मन्दहट्टिसुतेषु च ।

लग्नाद्वर्मगते जीवे चूपयोगोऽपि तीर्थकृत् ॥ २१ ॥

Stoka 21. Whenever the Lagna is owned by Jupiter, Mars and Saturn and has on it the aspect of the last-mentioned planet, and Jupiter is in the 9th bhava from the Lagna, even a Rajayoga that may possibly exist under these conditions will have the effect of making the person concerned a तीर्थ (Tirthha) or a holy man.

नवमस्थानं च चन्द्रे नमोगोनवलोकिते ।

चूपयोगोऽपि संजातो दीक्षितो चूपविर्भवेत् ॥ २२ ॥

Stoka 22. When the Moon occupying the 9th bhava is not aspected by any planet, the person born even when possessed of Rajayoga, becomes an ascetic prior to becoming a lordly person.

सुख्युरुशशिहोरात्माकिंद्यात् घर्मे

गुरुरथं चूपतीर्ना योगजस्तीर्थकृत् स्यात् ।

नवमभवनसंस्थे मन्दगेऽनीरहते

भवति नरपयोगो दीक्षितः पार्थिवेन्द्रः ॥ २३ ॥

Sloka 23. When Jupiter, the Moon and the Lagna are aspected by Saturn, and Jupiter occupies the 9th bhava, the person born in the Rajayoga will become a holy illustrious founder of a system of philosophy. When Saturn occupies the 9th bhava and is not aspected by any planet, the person possessed of Rajayoga will betake himself to the holy order before becoming a lord of men.

NOTES-

This sloka is from *Brihat Jataka*. The following two charts illustrate the two yogas given in the sloka.

Jupiter				Jupiter	Moon	Mars	Lagna
			Lagna	Saturn			
		1		Saturn		II	
Saturn			Sun				
	Mars	Moon	Mer. Venus				Sun Mer- Venus

c). दोराम्बुद्ध

मन्देक्षितेषु शशिलग्नगुरुज्योग्ये चम्भे सुरीषकदिलापतियोगगतः ।

सुर्यात्मजे नवमगेऽन्यलग्नीरहते स्वादीक्षितोऽसि चूपयोगयो चूपेन्द्रः ॥

- सितार्कमीमार्कसुवा भद्रावलाः सुरेज्यभूनन्दनभानुभानुजाः ।

कुजेन्द्रवाणीश्वरनैवरा इमे सम्बं गवायेज्यनयन्ति यापसम् २४

Sloka 24. Each of the following groups of planets when powerful and occupying an even sign may produce a hermit (Thapasa) devout hermit or an ascetic : (1) Ve-

nus, the Sun, Mars and Saturn : (2) Jupiter, Mars, the Sun and Saturn : (3) Mars, the Moon, Jupiter and Saturn.

NOTES.

This as well as slokas 26—39 are from ग्रहशत्री.

ग्रहेभतुभिः सहिते तदीयो केन्द्रत्रिकोणोपगतैस्तु मुक्तः ।
चतुर्थैः कर्मगतैः प्रवज्यामासोऽति लातः कथितो मुनीन्द्रैः ॥ २५ ॥

Sloka 25. When the lord of the 10th bhava conjointly occupies a Kendra or Trikona position with four other planets, the person born will attain emancipation. If four planets be in the 10th bhava the effect of the yoga will be, say the astrological sages, that the person concerned will take to a life of asceticism.

NOTES.

This as well as slokas 23, 24, 26—41 are in जगत्कर्ता.

कुजार्कसोमार्कजदेववन्दितैः कुजार्कचन्द्रात्मजमन्दगार्मितैः ।
रवीन्दुमौमासितदानवप्रिपैर्भवन्ति जाता व्रतसंषुता नराः ॥ २६ ॥

Sloka 26. When (1) Mars, the Sun, the Moon, Saturn and Jupiter, (2) Mars, the Sun, Mercury, Saturn and Venus or (3) the Sun, the Moon, Mars, Saturn and Venus combine in one bhava, the persons that are born become devotees.

सितारच्छर्त्मनजीवभास्त्वैः कुजेन्दुदेवेऽप्यवृष्टार्किनन्दनैः ।

सितेन्दुपुत्रार्किश्वाङ्गभूमित्रैर्मैत्र्यप्ल्ली चनपर्यताश्रयः ॥ २७ ॥

Sloka 27. A holy man destined to dwell in a sylvan or mountain retreat has his birth when there is in a bhava any one of the following combinations : (1) Venus, Mars, Saturn, Jupiter and the Sun ; (2) Mars, the Moon, Jupiter, Mercury and Saturn ; (3) Venus, Mercury, Saturn, the Moon and Mars.

चन्द्रेन्दुपुत्रारसुरेज्यमास्करैः यशाङ्कवर्णेन्दुजश्चक्भूमिजैः ।

एकर्थमित्रेभिरिह प्रजाता भवन्ति विष्यामुनयोऽखदृपकाः ॥ २८ ॥

Stoka 28. Those that have at their birth, the Moon, Mercury, Mars and the Sun occupying one and the same sign with Jupiter or Venus will become wise inspired saints of such sanctity that the use of all weapons will be proscribed in their neighbourhood.

रवीन्दुमीमेन्दुजबीवभार्गवैः सुधाकराराकिंगुरुमास्करैः ।

कुत्रेन्दुदूर्धर्याकिंसितेन्दुसंभवैभवेदभीमिः सहितैर्वती नरः ॥ २९ ॥

Stoka 29. A person will become a devotee if at his birth there be any one of the following combinations in any bhava—(1) The Sun, the Moon, Mars, Mercury, Jupiter and Venus; (2) The Moon, Mars, Saturn, Jupiter, Mercury and the Sun; (3) Mars, the Moon, the Sun, Saturn, Venus and Mercury.

सितेन्दुजीवार्कजभाग्नुलोहितैः सिताकिंजीवार्कसूग्राङ्कसोमजैः ।

एकत्र यतिर्गग्नाटनैः सदा भवन्ति जाता मुनयस्तपस्तिनः ॥ ३० ॥

Stoka 30. Each of the following combinations of six planets in one bhava is capable of making the person born under their influence a devotee—(1) Venus, the Moon, Jupiter, Saturn, the Sun and Mars, (2) Venus, Saturn, Jupiter, the Sun, the Moon and Mercury.

कुञ्जावागीशसितासितारुण्णः सिताकिंजीवेन्दुजचन्द्रभूमिजैः ।

यलग्रधानैर्गग्नाटनैर्यदा यदि प्रवातः पुरुषस्तपस्तिनाम् ॥ ३१ ॥

Stoka 31. A person will become one of the ascetic class, if, at his birth, one of the following groups of six planets combine in strength in one bhava: (1) Mars, Mercury, Jupiter, Venus, Saturn and the Sun; (2) Venus, Saturn, Jupiter, Mercury, the Moon and Mars.

रवीन्दुवागीशदिनेशपुत्रैः शैँश्वरेन्द्रकसितैरवश्यम् ।

रवीन्दुपुत्रक्षितिजामरेज्यैस्तपस्तिनो मूलफलाशनाः स्थुः ॥ ३२ ॥

Slaka 32. Any one of the following combinations of 4 planets in one bhava has the effect of making the persons born under their influence take to a devotee's life with their sustenance derived from roots and fruits : (1) The Sun, the Moon, Jupiter and Saturn ; (2) Saturn, the Moon, the Sun and Venus ; (3) The Sun, Mercury, Mars and Jupiter.

चक्रार्कसोमास्तमज्जानवेज्या भौमेन्दुवागीशशशाङ्कपुत्राः ।

एकर्णुगा जन्मनि यस्य जन्तोर्भवेयती चक्रलभूतिधारी ॥ ३२ ॥

Slaka 33. A person will become an ascetic clad in barks of forest trees and wearing stripes of ashes if at his birth one of the four-fold groups of planets mentioned below appear in one bhava : (1) Mars, the Sun, Mercury and Venus ; (2) Mars, the Moon, Jupiter and Mercury.

यशीन्दुपुत्रक्षितिजार्कपुत्रा तुष्टवसापुत्रसुरेज्यतोराः ।

एकर्णुगा यस्य नरस्य जाते कुर्वन्ति ते तापसमेव ज्ञान्तम् ३४

Slaka 34. If, at a birth, there be any one of the two following combinations of 4 planets in one bhava, the effect on the person born will be to make him a tranquil-minded devotee : (1) the Moon, Mercury, Mars and Saturn ; (2) Mercury, Mars, Jupiter and Saturn.

चन्द्रार्कभार्गवशशाङ्कसुवा चलिष्ठा

भौमेन्दुपुत्रसितभास्त्ररनन्दनाथ ।

मन्देन्दुवावपतिभिता नियतं यतीना

कुर्वन्ति जन्म कुवश्लकलाशनाम् ॥ ३५ ॥

Stoka 35. Four planets of great power in one bhava made up in the following wise invariably bring into being ascetics of harmless life dressing themselves in barks of trees and subsisting on fallen fruits : (1) The Moon, the Sun, Venus and Mercury ; (2) Mars, Mercury, Venus and Saturn, (3) Saturn, the Moon, Jupiter and Venus.

रविशिरकुजशुक्रन्दमीमङ्गलं-
गुरुरहितरविमन्दैः शुक्रमन्देन्दुजीर्वः ।
कुजशुधसितरनन्देरेभिरेकर्थ्यति-
र्भवति गिरिवनौकास्तापसः सर्ववन्धः ॥ ३६ ॥

Stoka 36. A devotee dwelling in hills and forests and revered by all is born under the influence of 4 planets in one bhava grouped in one of the following 5 ways : (1) The Sun, the Moon, Mars and Venus ; (2) The Moon, Mars, Mercury and the Sun ; (3) Jupiter, Venus, the Sun and Saturn ; (4) Venus, Saturn, the Moon and Jupiter ; and (5) Mars, Mercury, Venus and the Moon

सितशिरकुजशुरुमन्देश्वन्देन्दुजमीमयुरुद्धकः ।
रविकुलशनिशुधजीर्वंर्भवति पती दुःखितो दीनः ॥ ३७ ॥

Stoka 37. An ascetic devoted to poverty and penance is born under the influence of 5 planets combining in one bhava in the following 3 ways :—(1) Venus, the Moon, Mars, Jupiter and Saturn, (2) the Moon, Mercury, Mars, Jupiter and Venus ; (3) The Sun, Mars, Saturn, Mercury and Jupiter.

कुजाकिंदेवेष्यसितेन्दुपूत्रैः शनीनसेमात्मजचन्द्रमीमैः ।
नभष्वरेकगृहोपयातैर्जटाघरा घलक्षुधारिणः स्युः ॥ ३८ ॥

Stoka 38. Ascetics clad in a tree-bark and wearing matted locks come into existence when one of the following five-fold groups of planets appears in one bhava : (1) Mars, Saturn, Jupiter, Venus and Mercury : (2) Saturn, the Sun, Mercury, the Moon and Mars.

भान्विन्दुजेन्दुकुजजीवसुरारिपूज्ये :

सूर्येन्दुमैसुरुहगुकदिनेशपुर्वः ।

प्राप्तोत्त्वयश्चयमिदं तापसरूपमेभि-

रेकर्क्षुर्गर्मगनचारिभिरायताऽः ॥ ३९ ॥

Stoka 39. When the Sun, the Moon Mars, Jupiter and Venus combine in one and the same bhava with either Mercury or Saturn, the person born necessarily assumes the habit of a devotee and becomes gifted with long sight.

नवीक्षितवेदितरग्रदेन्द्रलेपाधिपः पश्यति भानुपूत्रम् ।

लग्नाधिप वा चदि भानुपूत्रः सन्यासायपोगो हि चलेन हीनम् ॥

Stoka 40. If the lord of the Lagna having no aspect of other planets on itself, aspect Saturn, or if Saturn aspect the lord of the Lagna devoid of strength, there is the yoga leading to the assumption of asceticism.

NOTES.

This as well as the next stoka are in Jyotisham.

Also शुक्र ग्रीष्म अध्याय XV, stoka 3.

न-मंशोऽर्थ्ययादेऽर्थ्युप्रे पश्यत्वार्हिनं-मये वा च शोनम् ।

दीर्घा प्राप्तोत्त्वार्हित्वाण्मध्ये शीमार्थं नीक्ष्यते च चन्द्रे ॥

चन्द्रे भानुगुरुतेजिते रविसुरद्वयाण्याते च यथा

मिष्टुर्मन्दनिरितिते रविसुरधोणिगुताते विद्या ।

सन्यामप्रदखेचरः मग्नुलिपः माप्तिष्ठन्तो चा यदि

कूर्त्तिष्ठोपगतः करोति विगताचारं यतनी भूयम् ॥ ४१ ॥

Stoka 41. When the Moon occupies a Drekkana of Saturn and is aspected by that planet, the yoga leads to the renunciation of the world. The same is the case when the Moon occupying an amsa of Saturn or Mars is aspected by Saturn. If the planet leading to the assumption of asceticism be associated with Rahu, Ketu or Gulika and at the same time occupy a malefic amsa, the person will be guilty of apostasy from the holy order.

NOTES.

Cy. सर्वांगेभूतात्मि

मनेहंगाणे कुमुदात्मनन्दी पन्देहिते ताइशयोगमाधुः ।

मन्दीशके भूमिशुतार्गके या मन्देहिते चन्द्रसुते तथैर ॥

सन्यासवोगाविपरी चरहो कुरांशके या गुलिकेन युके ।

सन्दासवैकल्यमुदाहरन्ति भजो भवेत्तत्प शुभिविहीने ॥

रविलुप्तकरैरदीक्षिता अलिभित्तद्रुतभक्तयो नराः ।

अभियाचित्तमात्रदीक्षिता निहृतरन्यमिरीक्षितैरपि ॥ ४२ ॥

Stoka 42. If strong planets capable of leading to asceticism (*vide Sl. 15 supra*) be obscured by the Sun's rays, the persons born will have great reverence for ascetics, though they may not become initiated into the holy order. If the planets referred to above be overcome in planetary war and aspected by other planets, the person concerned will seek admission into the holy order without success.

NOTES.

This sloka is from Brihat Jataka

If the Sun forms a conjunction with other planets as in Sloka 15, *supra* then the man does not become a Sanyasin at all. What the Sun actually does is, he improves the devotional side in the school of philosophy denoted by the strong planet but does not make him a Sanyasin of that school of thought. If the planet

that is defeated (by conjunction as above) be aspected by any planet, then the man makes persistent efforts for attaining the end in view.

जीवनम्

PROFESSION, LIVELIHOOD.

अथसि: पितृजननीसपत्नभिवश्चात्मकजननादिवाकराईः ।
दोरेन्द्रोर्दश्मगतैविकल्पनीया भेदकस्पदपतिगंशनाधवृत्या ॥

Sloka 48. There is acquisition of wealth, *firstly*, from the father, mother, a foe, a friend, a brother, a wife or an inferior, according as the Sun or any of the other planets taken in order occupies the 10th place reckoned from the Lagna or the Moon, *secondly*, by means of the profession prescribed for the ruler of the 10th house or for the ruler of the Navamsa occupied by the planet owning the 10th place from the Lagna, from the Moon or from the Sun.

NOTES.

Find the planet or planets occupying the 10th place reckoned from the Lagna as well as from the Moon. Ascertain which of them is strongest. If the Sun be such a planet, the native gets parental inheritance (from the father); if it be the Moon, he inherits property from the mother; if Mars, he gets money from enemies; if Mercury, from friends; if Jupiter, from brothers; if Venus, from wife, and if the planet be Saturn, he gets wealth from inferiors, such as servants, etc.

Planets in midheaven or aspiring to Midheaven (*राशि उत्तरः-Dasamabhishashanala*) are to be treated accordingly.

Secondly, find out the rulers of the 10th house counted from the Lagna, the Sun and the Moon. Take the strongest of them. Find out in what Navamsa he is. The ruler of that Navamsa will influence the profession.

Let us take the example given in the notes to Adh. V, Sl. 7. There is the Moon placed in the 10th place reckoned from

the Lagna as well as from the Sun, and there are no planets in the 10th house from the Moon. The Moon is therefore the only planet that influences his income.

According to the other view, the lords of the 10th places reckoned from the Lagna, the Sun and the Moon are Saturn, Saturn and Venus respectively. Saturn and Venus are in Dhanuravarma and Simha Navamsha respectively. The lords of these are Jupiter and the Sun; and the stronger of them is the Sun. The Sun is therefore the planet that influences the profession.

cf. शुक्रार

अर्पिषस्तिर्त्तकनननीदिद्युद्धधातृयोषिद्-
भूत्यादकंप्राग्निलोरे: कल्पनीया: कर्मण ।
वर्णादिन्दोर्दशगुह्यैः स्वत्वाके गृहैः:
उत्तरेष्ट्रौल्लिपदशिद्युद्धांशतावल्य युद्ध्या ॥

Also नारायणः

होरन्दोर्ज्ञोगालो द्रष्टव्यस्त्वयादनं गर्भे ।
तत्त्वाविषयादिद्युद्ध्या वृद्धिस्तेषाऽन्यया हानिः ॥
दिवसकरायैः लल्लैः शरिहोराघ्यां भवन्त्याद्याः ।
पितृमालूशत्तुहितननसहननीयूत्यस्तेष्यः ॥

According to Bhattacharya, it is not correct to predict the profession by considering the strongest alone of the planets (1) posited in the tenth house reckoned from the Lagna and the Moon, or (2) owning the tenth house counted from the Lagna, the Sun and the Moon. Every one of these should be considered for determining the source of income of the native. He quotes in support of his view the following slokas of गर्भि (Gargi).

उद्यान्त्तिर्त्तो नाडिः ये महा दशमस्तिर्त्ता ।
ते सर्वेऽप्यपदा लेपाः सदशामु योऽिना ॥
नन्दा किरान्तिर्त्तायेऽप्यो दशमाविष्टिप्रेहः ।
यस्तिर्त्तज्ञांशो वर्णमालं वर्तते तत्त्व यः पतिः ॥

तेषुस्या प्रयदेद्वितीं नासास्य चहयो यदा ।
परमित विचारास्तेऽपि स्वदशामु विनिधितम् ॥

If this view be accepted, the income for the native in question will have to be determined with reference to the planets Jupiter (the Lord of the Navamsa Rasi occupied by Saturn) and the Sun (the Lord of the Navamsa occupied by Venus), i.e., from the sources mentioned in slokas 44 and 49 infra.

To determine the ways by which a person will earn money, the planets which are in the 1st, 2nd and the 5th (opposite to the 11th) houses, in a friend's house, in an enemy's house or in his own house, indicate the source. If the planets be bad, there will be maximum labor and minimum income; if they be good, there will be minimum labor and maximum income. If the Sun is exalted in the above position and at the same time strong (in good houses, etc.,) then the person concerned will earn money by his own exertion. [Note that the Sun in exaltation causes maximum labor and maximum income, the same when the other malefics are positioned in the tenth house]. If more than one planet be strong, then the native will have more than one source of income.

The profession or occupation of a native is generally judged from the planet or planets occupying the tenth house and, if there should be none there, from those in the 1st and also from those aspecting the Sun and the Moon. Further, the planet which is posited very near the Sun or the 10th bhava whether before or after in the radix of a native and its condition—whether strong or weak—due to its position and aspect exert much influence in this respect.

अर्थात् कथयेद्विलमशिनोर्मद्ये बली यस्तरः
कर्त्तेश्वसनवश्वराशिपवशाद्विं जगुलतिदः ।
मैषज्योर्णवणाम्बुधान्यकनकञ्च्यापारमुक्तादितैः-
रन्योन्यागमदत्तुचिमिरिनस्याशि तु लीवत्यसी ॥ ४४ ॥

Sloka 44. An astrologer is to declare the acquirement of wealth by any person with reference to the predomi-

nance of the Lagna or the Moon as the case may be in his horoscope. As to the profession, that he is likely to follow, those that are proficient in the subject say, it is to be determined through the lord of the sign owning the Navamsa occupied by the lord of the 10th bhava. If the Navamsa referred to in the above belong to the Sun, the person concerned will earn a living by dealing in medicine, wool, grass, water, grain, work in gold, pearls and the like, as also by playing the part of an emissary between people wishing to approach each other.

NOTES.

The occupations coming under the Sun are, some honorable employment either under the State or under some public body of men, kings, princes, emperors, dukes, earls, barons, etc., all titled appointments under the crown, jewellers, goldsmiths, gilders, owners of woollen mills or workers there, minters or men employed in mints, and the like.

जलोद्धवानी कर्यविकर्षण रुपेण सृदादविनोदमागात् ।
राजाङ्गनासंथयविचरुपाद्विवाकरादि वसनक्यादा ॥ ४५ ॥

Stoka 45. If the Navamsa under reference be that of the Moon, the person concerned gains a living by dealing in things derived from water such as conchs, pearls, etc., by agriculture, earths of various kind, by indulging in interesting controversies, by purchase of articles of apparel in which the wealth of lordly women is wont to be laid out.

NOTES.

The employments signified by the Moon generally include sailors, mariners, navigation stores, fishersmen, watermen, boatmen, dealers in pearls, those working in pearl fisheries, midwives, nurses, etc.

बावोदैवं देन रणप्रकाशात् स्तन्धामिवादात्कलदग्रवृत्त्या ।
जीवत्यसौ साहसमार्गरूपात् धरासुतांश्च यदि चोरवृत्त्या ॥ ४६ ॥

Stoka 46. If the Navamsa in question belong to Mars, the person gains a livelihood by metallurgy, by war, by exhibiting tricks in which the operation of fire is apparently arrested (*अग्निष्ठाम् - Agnisthambha*) and by engaging in other people's quarrels, in any act of daring, and lastly by resorting to the profession of a robber.

NOTES.

The professions indicated by Mars are all kinds of military men, such as soldiers, generals, colonels, captains, doctors, physicians, apothecaries, chemists, butchers, executioners, engine drivers and the like—generally all workers in iron, steel or fire.

गिर्वादिकाव्यागमशास्त्रमार्गर्त्तु जयोठिर्णिङ्गानपत्राद्वृथिः ।
पराथैदाव्यप्यनान्तरात् पुरोहिताग्याज्यपत्रात्प्रथिः ॥ ४७ ॥

Stoka 47. If the Navamsa belong to Mercury, the person concerned will try to earn his livelihood by pursuing the arts, by poetry, by the profession of traditional doctrines, by a knowledge of the stars, by the recitation of the Vedas or muttering of prayers on behalf of others at the instance of the priest that lies to direct their religious ceremonies.

NOTES.

Mercury's employments denote literary authors, translators, writers, accountants, astrologers, school masters, mathematicians, poets, lawyers, book sellers, printers, postmen, etc.

जीवांश्चके भूमुरदेवतान्मुपासनाच्यापकरूपमार्गर्त्तु ।
पुराणशास्त्रागमनीतिमार्गदूर्मोपदेवं रक्षीदमाहुः ॥ ४८ ॥

Stoka 48. If the Navamsa belong to Jupiter, the person concerned, say, the astrologers, will not resort to

usury as a source of living, but will support himself with what he can earn by playing the role of an instructor in the service of Brahmins and deities, and by teaching duties in the domain of morals and traditional observances based on scriptures and other old authoritative works.

NOTES

The occupations denoted by Jupiter include judges, priests, learned men, senators, preachers, interpreters, hotel-keepers, ministers and bankers.

मुद्वर्णमाणिकपयगजाधमूलाद्वारा क्रयाज्ञीषनमाहुरायाः । २८ ॥
गुदोदनभारदधिकपेण खियाः प्रलोभेत भूतोः सुतायि ॥ २९ ॥

Stoka 49. If the owner of the Navamsa in question be Venus, the living will be derived from a place where gold, ruby, elephants or horses are produced; and by such means as trafficking in cattle, tailoring, cooked rice, salt, curdled milk and by the allurement of a female.

NOTES

Venus's professions indicate dealers in gold, ruby, elephants' or horses, cows, tailoring, hotel-keepers, confectioners, shepherds, musicians, painters, linen drapers, townsmen, players, embroiderers, lapidaries, scent-dealers, maid-servants, etc.

शन्यस्थके कुत्तिरत्माग्निशुल्या विवपादिभिर्दीरुतयैर्विष्पायाः ।

चिन्यस्तभाराजननियुलम्भादन्योन्यवैराग्ममार्गिशुलात् ॥ ५० ॥

Stoka 50. If Saturn be the owner of the Navamsa occupied by the lord of the 9th place from the Lagna or the Moon, the person concerned will live by engaging in some vile pursuit, by works of art, etc., executed in wood, by the carrying out of punishments, etc., inflicted on criminals, by the bearing of burdens and by the overreaching of other people due to their being mutually at variance.

NOTES.

Saturn's employments include shoe-makers, scavengers, grave-diggers, undertakers and all persons engaged in similar vile pursuits; they also include gardeners, miners, brick-layers, etc.,

पापेश्वरुक्लेन्द्रगृहोपयातैर्निचयतानारताय निःखाः ।

मूर्खाः परस्तीपरवित्तशीलाः शूराः कदाचिभ्यपतिप्रियाः स्युः ५१

Stoka 51. Persons at whose birth malefic planets occupy the four Kendras concern themselves with the rites and usages of the low vulgar people, have no property, possess themselves of other people's women and wealth, are ignorant, and by evincing heroism occasionally become objects of royal favor.

NOTES.

This as well as stokes 52, 55, 56, 58 and 66 are to be found in ज्ञानसंक्षेप.

सौभैष्येष्टतुदकेन्द्रगृहोपयातैः कुलोचमा वंशकरा नृपात्माः ।

सर्वेहाश्चिवित्तयश्चिगुणाद्या नरा नृपत्रीतिकरा (कृतोऽ?) थवा स्युः ॥

Stoka 52. Persons at whose birth, benefic planets occupy the four Kendras will be lordly men and turn out the best of their race and founders of families; or they will be endowed with an intellect that can comprehend all things and have abundant wealth, fame and excellent virtues, by means of which they will become royal favorites.

कर्मकर्माणश्चाः सौभ्या जातः पुण्यरतः सदा ।

पापिनः पापकर्मात्मा चन्द्रगृहा चादि जायते ॥ ५२ ॥

Stoka 53. If benefic planets be in the 10th bhava reckoned from the Lagna or the Moon or in a Navamsa owned by the Rasi of the 10th bhava, the person born will always be beneficent. But if malefic planets be in

the bhāva or amsa referred to above, the person born will be addicted to evil deeds.

कर्मरात्यंशपो यत्र तदीशः पापखेचरः ।

धूमादिग्रहसंयन्धी यदि पापरतो भवेत् ॥ ५४ ॥

Stoka 54. If the lord of the Rasi occupied by the planet owning the 10 bhava or an amsa thereof be malefic and associated with an उपग्रह (Upagraha) such as Dhuma, the person born will be wicked.

सिद्धारंमः कर्मणे चन्द्रलग्नाद् भानी मीमे साहसी पापतुदिः ।

विद्वात् सौम्ये चाक्षपती राजतुल्यः शुक्रे मोगी मानुजे शोकतुः ।

Stoka 55. If the planet occupying the 10th place from the Moon be the Sun, the person concerned will succeed in all that he undertakes; if Mars, he will be rash and evil-minded; if Mercury, he will be learned; if Jupiter, he will be a king's peer, if Venus, a voluptuary; and lastly, if the planet in question be Saturn, he will be afflicted with sorrow.

चन्द्रात् कर्मणे रवी सरुषिरे भवः परत्वीरति-

उद्योगिविच सचन्द्रजे लक्षपनस्तीपूर्णादिभिः ।

सिद्धार्थो नृपर्समवश सगुरी शुक्रेण शुक्रे नृप-

प्रीतिस्तीपनयुदिमाद् यनिषुते दीनो दीद्रो भवेत् ५५

Stoka 56. If the Sun occupying the 10th place from the Moon be associated with Mars, the person born will be addicted to wine and to females belonging to other people; if the Sun in the same position be associated with Mercury, the person born will have a knowledge of the stars and will evince a fondness for such objects as valuable articles obtained from water, women and ornaments; if Jupiter be associated with

the Sun in the position referred to, the person born will be successful in all his undertakings and enjoy the esteem of his sovereign; if Venus be in conjunction with the Sun in the 10th bhava from the Moon, he will enjoy royal favor and will have a wife with increasing wealth; if Saturn be together with the Sun in the position adverted to above, the person born will be poor and dejected.

चन्द्राव कर्मणि भूतुते पुष्पयुते शास्त्रोपनीती भवेत्

सेज्ये नीचजनाधिपः समृगुजे वैदेशिकः स्याहृणिक् ।

साक्षीं सादसिफोऽसुतश्च द्युगिनः कर्मसिते पोधने

सेज्ये पण्डितश्च दीनयचनः रूपातो नृपालभिपः ॥ ५७ ॥

Stoka 57. If Mars and Mercury occupy the 10th place from the Moon, the person born will earn his livelihood by means of his scientific knowledge; if Mars and Jupiter occupy that place, he will dominate over the vulgar people; if Mars be associated with Venus in the 10th place from the Moon, the person will become a merchant trading in foreign lands; if Mars and Saturn be in that position, the person concerned will engage in daring deeds and will be childless. If Mercury and Jupiter be together in the 10th place from the Moon, the person born will be barren, of dejected speech, renowned and in royal favor.

माने चन्द्रमसो लुधे समृगुजे विद्यानपूर्विच्चवान्

साक्षीं पुस्तकलेखयक्षम् पिप्पमाचारप्रदूतोऽथवा ।

जीवे शुक्रयुते तु विप्रजनपो भूपभिपः पवित्रः

साक्षीं सर्वजनोपतापचतुरो जातः सिरारम्भधीः ॥ ५८ ॥

Stoka 58. If Mercury and Venus occupy the 10th

place from the Moon, the person born will be blessed with learning, wife and wealth; if Mercury occupy that place with Saturn, the person will be either a copyist of books or betake himself to unbecoming ways. If Jupiter be combined with Venus in the 10th bhava from the Moon, the person born will be a protector of the Brahminical community, esteemed by his sovereign and possessed of great learning. If the planet associated with Jupiter in that position be Saturn, the person born will skilfully contrive to trouble every body and will tenaciously adhere to his undertakings.

सुगन्धनीलचूर्गादिचित्रकारो भिषजणिरु ।
कर्मस्थानगते मन्दे सातुरेज्ये निशाकरात् ॥ ५९ ॥

Stoka 59. If Venus and Saturn occupy the 10th place from the Moon, the person born will manufacture a fragrant black powder and all other cosmetic substances, will practise medi ince and engage in trade.

आशास्थानाभिषे तीम्ये शुभमूकेषितेऽपि या ।
षोडशनाशुगते वाऽपि जातस्त्वाहापरा भवेत् ॥ ६० ॥

Stoka 60. When the lord of the 10th bhava is a benefic planet, or is in conjunction with or aspected by a benefic planet, or is in exaltation of a benefic Navamsa, the person born will be in a position of authority.

आहाभिषे मन्दयुते रन्धनाधेन विलिते ।
कर्तव्ये केन्द्रराशी या कराणी प्रकरोति राः ॥ ६१ ॥

Stoka 61. If the lord of the 10th bhava, associated with Saturn and aspected by the lord of the 8th bhava, occupy a malefic Navamsa or a Kendra Rasi, the person born will have to obey the behests of a cruel master.

कर्कटसे निशानाये शुभगुकनिरीक्षिते ।

पारावतादिभागसे सत्कीर्तिघनवान् भवेत् ॥ ६२ ॥

Sloka 62. When the Moon occupying the sign Cancer and aspected by Jupiter and Venus attains a Paravata or other higher Vaiseshikamsa, the person born will enjoy good reputation and affluence.

मानेशे शुभसंपूर्णे शुभमध्यगतेऽपि वा ।

शुभग्रहांश्चके पाऽपि कीर्तिमानभिमानवान् ॥ ६३ ॥

Sloka 63. When the lord of the 10th bhava is associated with a benefic planet or is in the midst of two benefic planets or occupies a Navamsa of a benefic planet, the person born will have fame and a high sense of honor.

पापेऽपि कर्मणि पापयुक्ते मानाप्तिपे हीनमलोपयाते ।

जावोऽपशादी विग्राभिमानः खकर्मतेजोपलक्षीतिर्थीनः ॥ ६४ ॥

Sloka 64. When the 10th bhava is occupied as well as aspected by a malefic planet and the lord of that bhava is reduced in strength, the person born will be a slanderer, without self respect, with no name, power, influence or act that he can call his own.

कर्मेश्वतचकाशिशी शनिसंबन्धसंयुक्ती ।

पष्टाधिषेषित्युती चहुदारान्वितो भवेत् ॥ ६५ ॥

Sloka 65. If the lord of the 10th bhava as also of the Navamsa which it occupies—if these two planets be associated with Saturn and in conjunction with or aspected by the lord of the 6th bhava, the person born will have many wives.

खक्तुक्तिराशिपौ च चलिनी केल्द्रविकोणायगौ

कर्मेण शुभुचन्द्रवीचित्युते कृष्णादिगोविचवान् ।

संबन्धी मरि कर्मणः शुशिसुतो वाणिज्यशीलः सदा

सीम्यासीम्ययुते तु सात्विकमना निद्री विमिक्षोऽन्यथा ॥६६॥

Sloka 66. If Mars and the lord of the 4th bhava being strong occupy a Kendra, a Trikona or the 11th bhava, and if the lord of the 10th bhava be aspected by or in conjunction with Venus and the Moon, the person will engage in such pursuits as agriculture and will have wealth of cattle. If Mercury be connected with the 10th bhava, the person concerned will always be engaged in mercantile transactions, and according as the planet or planets occupying the 10th bhava are benefic, malefic or both, he will be vigorous, slothful or of a mixed nature.

॥ अथ लाभभावफलम् ॥

लाभस्यानेन लग्नादस्तिर्थनव्यप्राप्तिमिष्टुन्ति सर्वे

लाभस्यानोपयातः सकलवलयुतः संचरो विचदः स्यात् ।

मातुर्येवज्ञातिषयर्गादतिर्थनद्युद्धो मातृवर्गेण भीमः

स्वोत्पात्यानिर्दर्यदीप्रसुषविचुषुहः मातुर्लिंगितमेति ॥ ६७ ॥

Sloka 67. It is through the 11th bhava from the Lagna that every accumulation of incoming wealth is expected ; the planet in the 11th bhava when possessed of full strength is capable of giving wealth. If the Sun be such a planet, much wealth is derived by the person concerned from paternal kinsfolk ; if the Moon, from maternal relations ; if Mars, from personal exertion ; if Mercury be the planet occupying the 11th bhava in full strength, wealth comes to the person concerned from a dear master, a discerning friend or a maternal uncle.

NOTES

This as well as the next five slokas appear in नारेकर्त्त्व.

What can be divined from the 11th bhava is thus stated in the same work :

आयेनार्थासि वादावृषि नामकर्णविन्तो च ।

जातावृषि च ककुच्छन् अयैषान् वूपादनान्याशाम् ॥

Also जातकामस्तु

गग्नाध्यहेमांचरद्वनातमान्दोऽिकामहलमण्डनानि ।

लाभः किषेणामस्तु विचार्यमेगतु लाभस्य गुहे अहौः ॥

स्त्रीधारा is another reading for स्त्रीरी in the 4th quarter of the Sloka. The translation will then be : "If Mars, from a brother," .

जीवो यस्त्वति वेदशास्त्रपजनाचारादिपूत्रैर्धनं

शुक्रः स्त्रीजनकाल्यनटकक्लासद्वीतविद्यादिभिः ।

दासीदासकृपिकियाजितवर्णं धान्यं समूर्द्धं चनिः

विश्रादिद्युचरेण दीधिवसुवे विप्रादयो विचुदाः ॥ ६८ ॥

Sloka 68. Jupiter in the 11th bhava when in full strength gives wealth through the instrumentality of scriptural learning, observance of sacrificial rites and worthy sons. Venus in the same advantageous position, secures accession of riches through females and knowledge of the fine arts such as poetry, dramas and music. Saturn when thus placed gives abundance of wealth and corn produced from agriculture through the exertions of male and female slaves. The caste of the planets aspecting or occupying the bhava in question indicates the class of persons from whom the income of the person concerned is derived.

आयस्यः शुभखेचरः शुभधनं पापस्तु पापाजिते

मिथ्यैर्मिथ्यधनं समेति मनुजसाज्जातकोक्तं यदेत् ।

लामस्यामगतः समस्तगुणवानिष्टाधिकवेद्वली

जातो धानविभूषणाम्बरवृशोगादिविद्याधिकः ॥ ६९ ॥

//Sloka 69. If the planet occupying the 11th bhava be benefic, the person born will have wealth acquired by fair means ; the same will be illgotten if the planet in the bhava be malefic ; and mixed if the occupants of the bhava be of a mixed nature. This fact, the astrologer should clearly state as revealed by the horoscope. If the planet in the 11th bhava be strong and preponderatingly friendly, the person born will possess every amiable quality and will be surpassingly blessed with every means of enjoyment such as vehicles, ornaments, articles of apparel, women, luxurious appliances and learning.

४५

यिते शापगृहापिवो रत्नपतेरिष्टप्रदी चेदनं
 सस्कर्मामरविप्रपुण्यविषये दानादियोग्यं वदेत् ।
 आयस्तो विवलः पराजितदलो नीचारिदुःस्थानपो
 रेकायोगजरो यदि प्रतिदिनं शुर्वाति भिक्षाटनम् ॥ ७० ॥

Sloka 70. If the lords of the 2nd and the 5th bhavas be friendly to the lord of the Lagna, the astrologer may declare that wealth of the person concerned will be given away to be used beneficially on behalf of good works, Gods and Brahmins. If the planet in the 11th bhava be weak or overthrown in planetary war, or depressed or owning an inimical sign or a दुष्टानं (Dusthana) or produce a रेकायोग (Reka yoga *vide* Adb. VI, *supra*), the person concerned will have to go abegging daily for his subsistence.

४६

सामेये दिनपेत्यवा धन्यपरे भूपालतुर्स्याधयाद्
 मौमे मन्त्रिजनाग्रजनानुजकुपिद्वारा धनं लभ्यते ।
 विद्यावन्मुखैः सुधाकरसुरे जीवे निजाचारतः
 शुक्रे रथयपूर्णादिपश्चुभिर्मन्दे शुद्धस्या श्रियम् ॥ ७१ ॥

Stôka 71. If the lord of the 11th bhava be the Sun or the Moon, the person born will acquire affluence by serving a king or one like him; if it be Mars, wealth will be got through the instrumentality of royal ministers, an elder or a younger brother or by agriculture; if it be Mercury, the means of acquiring wealth will be knowledge, relations or sons; if it be Jupiter, it is through the observance of his religious duties that the person concerned will attain to prosperity; if Venus own the 11th bhava, the riches of the person concerned will come through women, precious stones, elephants and other valuable quadrupeds; and lastly, if Saturn be the owner of the 11th bhava, the person born will have to acquire his wealth by pursuing an ignoble occupation.

NOTES.

Some books read प्रतिवेदों लिखने के लिए शिरोमणि in the 6th quarter of the 11th.

सायम्यानपत्री विलप्रभवनात् फेन्द्रधिकोणस्थिते

सामे पापसमन्विते तु घनवान् तुम्हादिराश्यंशके ।

त्रिसंतकारकवर्गतो यलवद्धायोगानुसारं चदेत्

त्रिसंतकेष्टदशापदारसमये विच चदेत्तदिति ॥ ७२ ॥

Stôka 72. If the lord of the 11th bhava be in a Kendra or Trikona from the Lagna, or if there be a malefic planet in the 11th bhava or if the lord of the latter occupy a Rasi or amsa which is its exaltation, its own or a friend's, the person born will be wealthy. The prediction in regard to wealth should be made in accordance with the strength of the planet associated with the bhava or its lord, and it will come from the class of persons whose karakâ the associated planet may represent, and during its dasha and apasara and from the quarter belonging thereto.

Cf. सर्वोदयित्वागति

लाभेष्वरे केन्द्रगते विक्रोणे वा सवन्विते ।
लाभे या पापसंकुचे घनलाभम् त्रिरेत् ॥

॥ अथ व्ययभावफलम् ॥

लग्नादन्त्यतदीशभानुतन्यैर्दूराटनं दुर्गतिं
दावस्यं शयनादिसौख्यविभवं विचक्षयं चिन्तयेत् ।
रिःक्षे चरणेचरे चरणहे दृश्याननाथेऽथवा
नानादेशवनाटनो हि शनिना मुक्तेऽथवाऽलोकिते ७३

Stoka 73. It is through the 12th bhava, its lord and Saturn that an astrologer should divine a person's wandering far, misfortune or evil doom, liberality, the comforts of bed, etc.; dignity and waste of wealth. When the planet in the 12th bhava owns as well, as occupies a moveable sign, or is the lord of a Dushthana, or is in conjunction with or aspected by Saturn, the person born will indeed have to roam over many lands and forest regions.

NOTES.

This stoka as also stokas 74—79 and 82 & 83 are in उत्तरीरेत.

What can be ascertained from the 12th bhava is stated in the same work thus

व्ययभवनाद्यज्यमस्तिलं पतने नरकोऽङ्गौकल्यम् ।

वामाशिचरणयुग्मे शयनस्थाने विनिर्दिशेत्प्राणः ॥

Also जातकामरण

हानिर्दृने व्ययधायि दण्डो निर्बन्ध एत च ।

सर्वमेतद्व्ययस्थाने निन्तनीयं प्रयत्नतः ॥

रिःक्षस्थानगते शुभे शुभपुत्रे सौम्यग्रहालोकिते
तत्त्वाये विवलेऽरिनीचपूर्हे विचक्षयाभावमारु ।

रिःफले विवले चलेन सदिते रिःफाधिषे विचहा।

मिथ्योभवरान्विते हु सकलं मिथ्यच्यरं देहिनाम् ॥ ७४ ॥

Stoka 74. When the planet in the 12th bhava is benefic and is associated with as well as aspected by a benefic planet, and when the lord of that bhava is weak and occupies its inimical or depression sign, the person born will not have to spend his wealth. When the planet occupying the 12th bhava is weak, but its lord is in great strength, the person concerned will dissipate his wealth. When planets of a mixed character are associated with the lord of the 12th bhava, the persons concerned will have expense of a mixed nature.

इष्टज्यर्थं भवति शोभनवर्गयाते दुष्टज्यर्थं विषलखेष्टयुतेष्टिते पा ।
यत्कारफलयुचरचर्गेजनादनर्थं जातः रामेति पलहीनदशापदारे ॥७५॥

Stoka 75. If the lord of the 12th bhava occupy benefic Vargas, all outlay of money will be on approved legitimate objects. The outlay will be questionable and bad when the lord of the 12th bhava is in conjunction with or aspected by a weak planet. The person concerned is liable to suffer evil from that class of persons, whose karaka the weak planet in question represents, during its dasa and apahara.

कुरग्रहे चलयति चययगेऽरिनाय-

स्यानाधिषे कृपिष्वनस्तितिनाशकः स्याद् ।

ऐ. चन्द्रुर्मुण्डम्. ग्रहतत्त्वदेव,

खेटेन सर्वपशुभूत्यविनाशमेति ॥ ७६ ॥

Stoka 76. "When a malefic planet owning the 6th or the 8th bhava occupies the 12th bhava in strength,

the person born will lose his status in regard to agriculture and monetary transactions. When the 12th bhava being a quadruped or a biped sign (*vide Adhyaya 1, sloka 16*) is occupied by a planet of a quadruped or biped character (*vide Adhyaya 2, sloka 12*), the person concerned will suffer the total loss of all servants and cattle.

विप्रादिखेचरपुते सति पिग्मूरुणीः
स्त्रीवर्गतिस्तु तहणीखचरेण तुक्ते ।
रिक्षे नरग्रहपुते रितुणा तुहृद्रे
जातः तुहृजनवशाद्वननाशमेति ॥ ७७ ॥

Sloka 77. A person will have his wealth consumed by people of the Brahmana and other castes according as the planets in the 12th bhava represent these. If female planets be in that bhava, it is through females that his wealth will go out; if male planets be in the bhava, loss of wealth will be brought about by an enemy. If the bhava in question be owned by a friendly planet, the person concerned will have to lay his money out on account of his friends.

त्यागी शुभग्रहपुते कृपिकञ्च धर्मी
पापेज्वसानगृहगे तु विवादशीलः ।
नेत्रामयः पवनकृचपलोटनः स्या-
दुष्क्षमित्रमवने तु परोपकारी ॥ ७८ ॥

Sloka 78. If the 12th bhava be occupied by a benefic planet, the person born will be liberal, virtuous and engaged in agriculture. If a malefic planet be in that bhava, the person concerned will be captious, suffering from eye-disease, flatulent, restless and roving. If

सुक्रे या रविनन्दने दिमकरे रन्धनिकोणान्विते
 तद्देहे शिथिलीभवेच्चपतनं जातसा केतवन्विते ।
 निद्रास्तीकृकलासगीलिष्टतनं पापान्विते भाग्ये
 मौमे कच्छपदरथनं चुषयुते जातः अदृष्टे भवेत् ॥ ८२ ॥

Staka 82. When Venus, Saturn or the Moon occupies a Trikona position in respect to the 8th bhava and when the house representing the bhava occupied has Ketu in it, the person born will easily become liable to the misfortune called नारपतन (Narapatana, i. e., a sleeping man falling on him which is regarded as a dire portent). If Venus in the position above referred to be associated with a malefic planet, the portent may be the fall of a sleeping woman or a chameleon heard on the person concerned. If Mars be so associated, the portent may take the form of the presence of a tortoise in the house. If Mercury combine with Mars in the position indicated, the person born may be bit by a dog and suffer from the rabies.

NOTES.

The above meaning is but tentative. V. S.

गन्दादिष्वजनं युते हु निधनस्थानान्विते
 रिष्टे दुर्गतिमेति पषुषतिना रस्तेऽव्यामानवः ।
 जातो याति परं पदं सुख्युरी लमे शुग्मी कामगे
 कन्यास्ये रजनीकरे यदि घनुर्लिपे च मेपश्चिके ॥ ८३ ॥

Staka 83. If the 12th bhava, with Saturn and Rahu or Ketu in it, is occupied by the lord of the 8th bhava or aspected by the lord of the 6th, the person born goes to hell. If Jupiter be in the Lagna, identical with Dhanus and with the Mesha Navamsa rising,

Venus occupy the 7th, and the Moon the sign Kanya, the person born under this yoga reaches the seat of the highest happiness at last.

दुःस्ते दुष्टश्चाधिष्ठिये वलयुते तद्रावपुर्णे वदेद्
 अप्युत्स्वानपत्ती तु यद्य विमले तद्रावनाशं तथा ।
 लभेत्तु तु मखेत्यात्तिवप्तु यद्रावपात्तो भली
 तद्रावस्य शुभं करोति विपुलं नीचारिगस्त्वन्यथा ॥ ८४ ॥
 इति थीनवग्रहकृपया वैद्यनाथविरचिते जातकपारिजाते
 पञ्चदशोऽस्यायः ॥

Sloka 84. If a planet owning a malefic house occupy a दुष्टान (Dussthana) in strength, the bhava represented by the malefic house is said to be advanced. But if the lord of the 8th bhava be weak in any sign, the bhava represented by that sign is said to be impaled. If the lord of the Lagna occupied or aspected by a benefic planet occupy any bhava in strength, that bhava receives much benefit therefrom. The case is different when the lord of the Lagna is in depression, or in an inimical house.

Thus ends etc.

जातकपारिजाते पोडशोऽध्यायः

॥ श्रीजातकाध्यायः ॥

Adhyaya XVI.

FEMALE HOROSCOPE.

श्रीबलरोग्यसन्तानविद्याकीर्तिविगद्धनम् ।
तिथिमग्रहरोग्यकं जातकं गमहे वयम् ॥ १ ॥

Stoka 1. We are now going to treat of the female horoscope with its characteristic lunation, Rasis and planets, because it is a means of promoting prosperity, power, health, offspring, knowledge and fame.

अर्पिजने राहाणः पुरुषाणामपदर्णे पीतः ।
यात्राकाले भन्नी जात्यकमपदाय नास्त्वपरः ॥ २ ॥

Stoka 2. There is nothing in the world like a horoscope to help men in the acquisition of wealth, to save them like a boat in a sea of troubles and to serve them as a guide in their journeys.

NOTES—

The object of this stoka in this Adhyaya is only to show that it is the श्रीजातक (Shri Jataka) that (as alluded to by the word जातक in the stoka and which) helps or guides the husband in the sea of troubles.

थीमज्जातकपत्रिका परद्वित्तयोग्यापिदातास्फूटैः

पञ्चाङ्गयचराट्यर्गसहितस्यानादिपद्वीर्यजैः ।

जापुर्गोचरयोगभावजफलैः सार्वददशाचकजैः

दीर्घाष्टिः मुत्तभविसौख्यनिषुलभीकीर्तिदा लिख्यते ॥ ३ ॥

Stoka 3. The female horoscope is to be written in a fine neat sheet of paper with correct planetary tables serviceable for reference and exhibiting the almanac (of the day of birth in question). It is to show also the Ashtakavargas (Adhyaya 10) of planets, their positional and other six-fold strength (षट्क-*Shadbala*), the length of life of the person concerned, the गोचरफल (Gochataphala) i.e. the effects of the progress of planets in their orbits, the योगफल (Yogaphala, Adhyaya 7) and the भावफल (Bhavaphala, Adhyayas 11-15). The horoscope should give at the same time the Dasa Tables mentioning the number of children destined to live to a great age, the happiness of the husband, the great prosperity and fame which the whole family is to enjoy.

स्त्रीणां जन्मफलं सुयोग्यमुदितं पत्नतपती योजयेत् ।

तासां देहशुभाशुभं दिमकराङ्गमाच वीर्याधिकाव् ।

भन्तुणामगुणं शुर्णं मदगृहात् छिद्राच तेषां सृतिः ।

सौम्यासौम्यचलापलेन सकर्लं सञ्चिन्त्य सर्वं बदेत् ॥ ४ ॥

Stoka 4. Whatever effect may accrue from the horoscopes of females that is applicable only to men, should be ascribed to the husband. The good and evil affecting their person should be calculated from the Moon and the Lagna whichever of them is stronger. It is from the 7th place from the Lagna or the Moon that all that is worthy or unworthy in the husbands should be ascertained, and the death of the husbands is foretold through the 8th bhava (from the Lagna or the Moon). All this should be well weighed by the strength or weakness of the planets, benefic and malefic, before an announcement is made.

NOTES.

cf. नवरीतिका

यथात्पुंप्रमत्ते समे तदलिले शीणां पिये वा वदेत्
 मात्रल्यं निवनात् पुत्रांश्च नवमाह्नित्वोष्टारुलाम् ।
 भर्तारं पुमगत्वमस्तभवनात्सद्द रातीले पुत्रात्
 सन्तखेषु पुमपदास्तशुभद्रः कूरलदीर्घ निना ॥

Whatever effect may accrue from the horoscope of a female that is applicable only to men should be ascribed to the husband. Her prosperity and happiness has to be deduced from the 8th house (from the Lagna or the Moon whichever is strong). Children should be declared through the 9th house and matters relating to her appearance, beauty, etc. should be determined from the Lagna. It is from the 7th place that her welfare and the (nature of the) husband should be ascertained while her association and chastity should be predicted from an examination of the 4th house. Benefics in these houses produce good results, while malefics in the above houses are productive of evil unless they happen to own the houses in which case the effect will be good.

शीणां जन्मानि लपशीतकरपोर्मध्ये बठीयस्त्वतः
 संपदूपचलानि तश्वमतः पुत्रायदुद्दिं पदेत् ।
 सौमज्ज्ञप्यमनिष्टमस्तमगृहाद्वर्द्धभिर्य सप्तमात्
 केचिद्दर्शशुभाग्नुमं पुमगदादिच्छन्ति होराविदः ॥ ५ ॥

Stoka 6. Of the Lagna and the Moon, find which is the stronger. It is with reference to this that the luck, beauty and strength of women should be announced. Children and wealth in abundance should be declared through the 9th bhava therefrom. Wedded happiness or otherwise should be gathered from the 8th bhava; some astrologers opine that the well-being or the reverse of the husband can be determined from the 9th bhava.

वैधन्यं निधनेन लग्नभयनाचेऽबोयशः संपदः

पुत्रं पञ्चमभावतः पतिसुखं कामेन केचिद्दिदुः ।

प्रवर्ज्यामपि योपितामतिसुखं धर्मोपयातयहैः

श्रेष्ठं मावजयोगजन्यमत्तिलं नारीनराणा समस् ॥ ६ ॥

Stoka 6. Some hold that widowhood is found out through the 8th bhava ; beauty, fame and fortune through the Lagna ; the son through the 5th ; wedded happiness with the husband through the 7th, asceticism as well as the exceeding tranquillity of women through the planets occupying the 9th bhava. All else whether due to the bhavas or yogas are the same in regard to both men and women.

मुर्मे लग्ननिशाकरी यदि वरदीरुपशीलान्विता

सीम्यालोक्तिसंशुद्धी गुणवरी साक्षी च संपदुता ।

ओजस्ये गुरुपाकृतिष्व चपला धूंचेटिरा पापिनी

पापव्योमपरेण वीक्षितशुद्धी जाता दुराचारिणी ॥ ७ ॥

Stoka 7. If the Lagna and the Moon be in an even sign, the female born will have the form and characteristics of the best of her sex. If they be aspected by or associated with a benefic planet, she will possess excellent qualities, of steadfast virtue and prosperous. If the sign occupied by them be an odd one, she would be masculine in form, fickle-minded, masculine in her bearing and sinful ; and if they be aspected by or associated with malefic planets, she will be profligate.

NOTES.

१. लग्ननिशाकरी

‘उद्गदिगकरी’ द्वी शुभगौ सीम्यालोक्तिः

सुतनपतिमृपा संपदुत्कृष्णिता ।

ओकुमसहितहसी चौमधी पुण्यमावा
कुटिल्यतिरक्षया भर्तुङ्ग्या दरिद्रा ॥

If both the ascendant and the Moon are in even signs and be aspected by benefic planets, the woman born will bear good sons, possess an excellent husband and be well-ornamented. She will be very prosperous and possess excellent qualities. If the Lagna and the Moon are in odd signs and be aspected by or associated with malefic planets, she will be masculine in her bearing, insincere, ungovernable and cruel beyond measure to her husband; and she will be poor.

लमेन्द्र विष्णवीं शुभुक्ती सौभ्यग्रहालोकिती
नारी मिथगुणाकृतिसिंगविप्रवावती जायसे ।
शुभमागारणती तु पापतादिती पापेधिती वा तथा
लद्राशीश्वरुतेष्वकग्रद्वलादाटः सगत्ति विदा ॥ ८ ॥

Slok 8. If, in an odd sign, both the Lagna and the Moon be associated with or aspected by a benefic planet, the qualities, the aspect, the position, the gait and the intelligence of the female born will be of a mixed kind; but if, in an even sign, both the Lagna and the Moon be associated with or aspected by a malefic planet, the character of the female born, say the wise astrologers, will be shaped wholly by the influence of the planet associated with or aspecting the lord of the even sign under reference.

ओजे विलम्बे पुरुषर्वलिर्वर्षलान्विर्वन्दचुधासुरेऽयैः ।
सामान्यशक्ती सति धृष्टपुत्रे जाताथितात्स्या पद्यो ध्याः स्युः ॥

Slok 9. When the Lagna is in an odd sign; when the masculine planets predominate in strength; when the Moon, Mercury and Venus are strong and when Saturn has ordinary strength, the female born will be a dependant and her husbands will be many.

युग्मे विलम्बे कुजसौन्यजीवशुक्रेवलिष्टैः खलु जातकान्या ।
विरुद्धातनाशी सकलार्थवत्यमुद्दिप्रसिद्धा भवतीह साध्वी ॥

Sloka 10. When the Lagna is in an even sign, and when Mars, Mercury, Jupiter and Venus have the greatest strength; the female born will be virtuous and become widely celebrated for her conspicuous ability to understand the intrinsic qualities of all things.

सौरे मध्यवले बलेन रहिवैः शीतोशुक्रेन्दुलैः
शेषैवर्यिसमन्वितैः पुरुषिणी यथोजराशुद्धमा ।
जीवारास्फुलिदेन्द्रवेषु चलिषु प्राग्नलभराशी समे
विरुद्धातास्तिलशाश्वयुक्तिशुक्रला श्री नम्यादिन्यपि ॥ ११ ॥

Sloka 11. When Saturn has but medium strength; when the Moon, Venus and Mercury are weak; and when the remaining planets are possessed of real strength, the female that is born in an odd Lagna will associate with many men. When Jupiter, Mars, Mercury and Venus are strong, and when the rising sign is an even one, the woman born will become celebrated for her knowledge of every science developing ultimately into an expounder of the scriptures.

NOTES.

This sloka is from Brihat Jataha.

॥ त्रिशांशफलम् ॥

लग्ने भीमशृंहं गते शयिनि वा चीर्याधिके भूसुव-
त्रिशांशप्रमवाऽपला यदि दुराचाप्रयुक्ता यवेत् ।
ब्रेष्या भासुसुतांशके शुणवती साध्वी च जीवांशके
सौम्यांशे भलिनी सिंहोच्चजवधू जातवताचारिणी ॥ १२ ॥

Stoka 12. When the Lagna or the Moon, whichever of them is stronger, is in a Rasi belonging to Mars, the female born in a Trimsamsa of Mars will be ill-behaved; she will be a menial or slave if born in a Trimsamsa of Saturn; worthy and virtuous if in that of Jupiter; depraved if born in that of Mercury; addicted to a paramour if the Trimsamsa of birth be that of Venus.

अथ फलव्यापिका

गन्धे नौमरणे हुमादिक्षितत्रिशांशकेतु कमात्
 दूषा दाह्यताती हुतीलविमवा मायाविनी दूषणी ।
 शुक्रसे बहुदूषणान्यपतिगा पूर्णा सुखीर्विश्रुता
 इर्षे उचकती नदुंसरतमा साखी गुणार्थोत्सुका ॥
 स्वच्छन्दा भर्तुपातिन्यतिमहितगुणा शिल्पिनी साधुवृत्ता
 जान्दे जैये गुणाक्षया विरतिरतिगुणा ज्ञातशिल्पातिसाखी ।
 यान्दे दाह्यन्यसक्ताधितपतिरसती विव्रजार्थकिंये ख्यात
 दुर्भाग्या हीनवृत्ता धरणिपतिनाशः पुंविचेष्टान्यसक्ता ॥

लघे मार्गवराविगो कलहरुद् दूषा कुञ्च्यांशके
 साखी शुत्रवर्ती पुरन्दरगुरोरंये पुनर्भूः यनेः ।
 सौन्यस्यांशसम्भूताऽस्तिलकलासहीतवायामिया
 शुक्राये शुभवहुमा च शुभगा लोकप्रिया जापते ॥ १३ ॥

Stoka 13. In a Lagna owned by Venus, a female born in a Trimsamsa of Mars will be vicious and quarrelsome; she will be chaste and a mother of many children if born in a Trimsamsa of Jupiter; remarried if in that of Saturn; she will be fond of all the arts, music—vocal and instrumental—if born in a Trimsamsa of Mercury; if the Trimsamsa of her birth be owned

by Venus, she will be fond of wise men, a favorite of her husband, and liked by people.

त्रिशश्चेऽनिजस्य चोधनगुहे लभे सु पुत्रान्विता

मन्ददेशे विघ्वाऽथवा मृतसुवा कृत्वा कृतिस्था सरी ।

जैवे भर्तृपरा बुधस्य तरुणी विस्त्यात्तेजस्तिविनी

दौके चारुतरांबरामरणमोवित्तप्रसिद्धा भवेत् ॥ १४ ॥

Slok 14. When the Lagna is a sign owned by Mercury, the female born in a Trimsamsa of Mars will have sons; if born in a Trimsamsa of Saturn, she will be a widow, have her children still born, or of the form of a eunuch; if in a Trimsamsa of Jupiter, she would be chaste and devoted to her husband; if in that of Mercury, she would be virile, famous and handsome; if the Trimsamsa of birth be that of Venus, she will be conspicuous for her elegant attire, ornaments, cattle and wealth.

लभे चन्द्रगुह्यं गते वलयती क्षोणीसुतस्याऽनुके

चारा जारविनोदशीलरसिका पापेक्षिते शीतगी ।

विशस्ता रविजस्य निर्जस्तुरुरेवपायुरेवपात्मजा

र्णाये शिवपकलावसी भृगुसुतविद्यायके फासुका ॥ १५ ॥

Slok 15. When the Lagna is a sign owned by the Moon, and the Trimsamsa of birth is owned by Mars, the female born will be endowed with physical strength; and if the Moon be aspected by malefic planets, she will take delight in ministering to the amusements of her paramours: if the Trimsamsa be that of Saturn, she will become a widow; if the same belong to Jupiter, she will be short lived and will have few children; if of Mercury, she will be skilled in the arts;

if the Trimsamsa of birth be that of Venus, she will be lustful.

भाजुक्षेत्रगते वनी शशिनि वा भूनन्दनसांशके
नारी पुंप्रकृतिस्थिता च कुलटा मन्दांशके दुःखिता ।
जीवांशे नृपवस्त्रभा गुणवती सौम्यस्य पुंचेष्टिता
दुष्टा चासुरवन्दितस्य कृपतिलेहान्विता रोगिणी ॥ १६ ॥

Sloka 16. When the Lagna or the Moon happens to be in a sign owned by the Sun, and the Trimsamsa of birth that of Mars, the female born will have a masculine disposition. If the Trimsamsa belong to Saturn, she will be unchaste and unhappy; if to Jupiter, she will be the beloved of a royal husband and endowed with good qualities; if the same belong to Mercury, she would be masculine in her ways and vicious; and lastly if born in a Trimsamsa of Venus, she will be attached to an unworthy husband and will suffer from diseases.

धारीशस्य गुदोदये पशुपतीपुथस्य गामोद्धवा
विरुपाता परिकारिणी रविसुवसांशे दरिद्रा भवेत् ।
जीवांशे धनवस्त्रभूपणवती सौम्यस्य संपूर्णिता
साज्जी दानयमन्त्रिणः सुतवती सदस्यभूपान्विता ॥ १७ ॥

Sloka 17. When the rising sign is owned by Jupiter, the female born in the Trimsamsa of Mars will be renowned and have a following; she will be indigent if born in the Trimsamsa of Saturn, if the Trimsamsa of birth be Jupiter's, she will have an abundance of wealth, clothing and ornaments, if she be born in that of Mercury, she will be virtuous and highly respected, if in that of Venus, she will possess children, good clothing and ornaments.

लग्ने मन्दगुहे चलिन्यविनिज्ञिशीरके शोकिनी
पन्दोशे सति दुर्भेगा निवङ्गाचारात्तुरत्ता गुरोः ।

सर्वज्ञा कुलदा बुधाशजनिता शुक्रस्य चन्द्र्या सती
लग्नेन्दुस्फुटयोगतस्तु सकलं विशाशजं वा वदेत् ॥ १८ ॥

Slaka 18. When the rising sign belongs to Saturn and is strong, the female born in a Trimsamsa of Mars will be distressed; if her birth be in a Trimsamsa of Saturn, she will be disliked by her husband; if in that of Jupiter, she will strictly adhere to the customs or usage of her family; if in Mercury's, she will know all things but unchaste; if in a Trimsamsa of Venus, she will be barren and profligate; the effects due to Trimsamsa should be announced after correctly weighing the influence of the Lagna and the Moon.

आमैयैर्विष्वास्तराश्रियादिर्मिथैः पुनर्भूमितैः
क्रे हीनबद्वेऽस्तगे सपतिना सोम्येष्विते मोदिसता ।
अत्पौन्याशक्योः सितापनिलयोरन्यप्रसक्ताद्वना
धूने वा यदि शीतरदिससदिवौ मरुस्तदात्तुहया ॥ १९ ॥

Slaka 19. When malefic planets occupy the 7th bhava, the female born will become a widow; if the planets in the 7th bhava be of a mixed sort, she will remarry; if there be in the 7th bhava a weak malefic planet aspected by a benefic one, the female born will be put away by her husband, if Venus and Mars occupy each other's Navamsa, the woman will be addicted to other men; if these two planets be associated with the Moon in the 7th bhava, she will associate with other men at the instance of her own husband.

NOTES.

This slaka is taken from Bhishat Jataka.

Cf. Stolas 30 and 31, *infra*. Also *cfr.* जातकाभरण
अन्योन्यांशावस्थितौ भौमशुक्री खातों कान्तासप्ततान्येन नृग्रह ।
नन्द्रोपेतौ शुक्रवक्त्रौ सारस्त्वावादैवारथ्यापिनश्चापनन्ति ॥

For the first pada, *cfr.* पञ्चदीपिका

आग्नेयैर्भद्रनस्त्रियैष निष्पाप मिथैः पुनर्भूमिते ॥

सौरिणी या पति स्वपत्न्या सर्वणि कामरः अयेत् ।

अशृतं च प्रजाहारं पुनर्भूः संस्कृता पुनः ॥ २० ॥

Stoka 20. A female is styled wanton when she forsakes her husband and resorts to another of her caste from lust. A woman is said to be remarried when, her organ of generation being unbroken, she is taken (anew) as a wife another time with the proper matrimonial rites.

सौरारब्धे रुद्रगे सेन्दुशुक्रे मात्रा साढ़े छुंचली पापद्देष्टे ।
कौजेश्वार्णे सौरिणा व्याधियोनिधारुधोणी वहमा सद्गृहीये ॥२१॥

Stoka 21. When a sign of Saturn or Mars is the Lagna and the Moon or Venus (according as the birth is by night or day) aspected by a malefic planet occupies it, the female born in the *Yoga* will lead an unchaste life with the mother; when the setting Navamsa belongs to Mars and is aspected by Saturn, she will have a diseased womb. If the Navamsa under reference belongs to a benefic planet, she will have handsome hips and be much liked by her husband

NOTES.

This stoka is from *Brihat Jataka*.

Cf. जातकाभरण

लग्ने सिंहम्बू कुम्भम्बल्लयौ कृतिश्चितौ साम्यरता जनन्या ।
स्फेरे कुंजे साइक्षुनेन द्वे विष्ण्योनिष्ठ शुभाशुभांशि ॥

શુદ્ધાકર

મન્દારમે તરુગતે સસિતોદુનાયે માત્રા સહૈવ કુલદા ચલાલેટહદે ।
કૌર્ણેશકે મન્દગતે શાનીનીસિતે ચ રૂઘ્યોનિહતમહશા સુપગા શુભાયે ॥

Also પાઠએવથી

સૌરરાધૃતે તદુચ્છરિયિનિ સગુકે વિલગ્રાગે જાતા ।

માત્રા સાકે કુલદા કૂરાધ્રાણીસિતે ભવતિ ॥

ધૂને તુ ફળનવાંયે શરીરના હૃદે સરોગયોનિઃ ખી ।

સદ્ગુહમાગે પાહ્યોણી પતિપણભા ભવતિ ॥

Mother is indicated by Venus in day-births and by the Moon in night-births (Chapter III—15 supra). Lagna must be one of Aries, Scorpio, Capricorn and Aquarius; Venus or the Moon as the case may be should occupy the Lagna and be aspected by a malefic planet. The female owning this nativity becomes Immortal along with the mother. If a Navamsa of Mars be setting and be aspected by Saturn, she suffers from diseased organs. If the Descendant be in a શુદ્ધમાદ્ગ્રાહ (Shuddha-grahamavamsa) or be occupied by benefics, or the ruler is aspected by benefice or in શુદ્ધા (Shuddha), she is loved by her husband.

The first પાદ (Pada) of the sloka has been interpreted by Bhishatlopala thus: "When a sign of Saturn or Mars is the Lagna and the Moon and Venus aspected (both of them) by a malefic planet occupy it." This is not acceptable.

ચલદીનિષ્ટસુગે પાપે સૌભ્યગ્રદનિરોધિતે ।

પસ્યા પિસ્તૃબ્યતે નારી નીચારિલે ચ વેરિણી ॥ ૨૨ ॥

Sloka 22. When a weak malefic planet occupies the 7th and is aspected by a benefic one, the female concerned will be put away by her husband (Cf. sloka 30 infra), if the malefic planet in the 7th bhava be depressed or in an inimical house, she will be at variance with her husband.

Cf. ગ્રાન્થાચિ

મન્દકુતયોગ્યાંતે લાગેન્દ્ર મૃગરાણિ ચ પુષ્ટસ્વભિન્નિ ॥

उत्सृष्टा भदनस्थिते दिनकरे शुत्रग्रहालोकिते
 विश्वस्तावनिजे वधूरमणयोरन्यवैरं तु चां ।
 सौम्यातौम्ययुते कलब्रमवने जाता शुनर्भृः शनी
 कामस्थे रिपुवीक्षिते त्वयिधवा जाता जरा गच्छति ॥ २३ ॥

Stoka 23. If the Son occupying the 7th bhava be aspected by inimical planets, the female born will be cast away; if Mars occupy a similar position, she will become a widow or her husband and herself will become mutually embittered; when good and bad planets occupy the 7th bhava, the female concerned will remarry; when Saturn in the 7th bhava is aspected by an inimical planet, she will attain to a good old age and yet have her husband alive.

Cf. चहत्तानाम

उत्सृष्टा रविणा क्रुजेन विषवा चालयेऽक्षरादिस्तिवृत्ते
 कन्त्यैवाशुभवीक्षितेऽक्षितानये शुने भरं गच्छति ॥

Also अनेकाम्बन

महमे दिनपत्तौ पतिमुक्ता क्षोणिजे च विषवा खलु चालये ।
 पाप्तेनरनिलोकनयाति मन्दगे च शुश्तिर्नेत्री रुदात् ॥
 पापदेहं भदनस्थिते शनियुर्ते वैधव्यमेत्यङ्गना
 जारासक्तविलासिनी सिंवकुञ्जावन्योन्यरास्पंशक्ती ।
 चन्द्रे कामगृहं गते तु पतिना साहूं दुराचारिणी
 मन्दारर्कविलमग्नी शशिसिंती चन्द्र्या शुतस्थे खले ॥ २४ ॥

Stoka 24. When a malefic sign representing the 7th bhava is occupied by Saturn, the female will become afflicted with widowhood. If Venus and Mars occupy each other's Rasi or Amsa, she will be a coquette and addicted to a paramour. (Cf. stoka 19, supra.) If the Moon be in the 7th bhava, she will lead a depraved life

along with her husband. If the Moon and Venus occupy the 1st bhava identical with a sign owned by Saturn or Mars and if a malefic planet be in the 5th bhava, the female concerned will be barren. . . .

NOTES

Cf. गणेशात्मक quoted in दीर्घरत्न-

अन्योन्यासो सितारौ चेत्तारासका भवेद्वधुः ।

नयेन सप्तमे चन्द्रे द्वूष्यारी पतिना सह ॥

मन्दारस्ते विनाशस्यौ शशिशुकी यदा तदा ।

नन्या भवति सा नारी पृथिव्ये ग्राहकमुत्ते ॥

कलंवराश्यंशगते महीजे भन्देष्विते दुर्भगमेति कन्या ।

शुक्राशये सौम्यदग्ना समेते कलंवराशी पतिपचुभा ल्लाद् २५

Stoka 25. When Mars occupies a Navamsa belonging to the Rasi of the 7th bhava and is aspected by Saturn, the female born will have the bad luck to be disliked by the husband. But when Mars is occupying a Navamsa of Venus in the Rasi representing the 7th bhava and is aspected by a benefic planet, she will be the favorite of her husband.

मीमांगारविलभग्नी शशिभिती नारी पतिदेविणी

चन्द्रग्नी परत्वशयादच्छुरा मीमेन्दुजी भोगिनी ।

चन्द्रशासुरवन्दिता यदि सुखद्रन्यान्विता लग्नग्ना

वारीश्वी यदि लग्नगः सुतनया प्रजापिभूपान्विता ॥ २६ ॥

Stoka 26. If the Moon and Venus be in a sign of Mars identical with the Lagna, the female born will have an aversion to her husband; if the Moon and Mercury be in the position described above, she will be skilled in the discussion of the highest truths; if Mars and Mercury be in the Lagna adverted to, she will be

voluptuous; if the Moon, Mercury and Venus combine in the Lagna under reference, she will possess every comfort; if Jupiter be in the Lagna aforesaid, she will bear good sons, be intelligent and have ornaments.

तुलस्या गगनाटनाः शुभकरा रन्धे सपापे वधू-

वैघच्यं समुपैति पापभवने पापग्रहाणोकिते ।

रन्धेशांशपती खले च विघवा निःसंशयं भामिनी

सौम्ये रन्धगतैः समेति तरुणी प्रागेव गृत्युं पतेः ॥ २७ ॥

Sloka 27. If the benefic planets be in their exaltation, but the 8th bhava containing a malefic planet be represented by a malefic sign and aspected by a malefic planet at the same time, the female born in the yoga will be afflicted with widowhood, when the lord of the Navamsa occupied by the owner of the 8th bhava is also malefic, the woman concerned will without doubt become a widow; if several benefic planets be in the 8th bhava, the female will die prior to her husband in the prime of her life.

मारग्यस्याः शुभस्वेच्छाः स्वरगते पापेऽष्टमस्येऽथवा

मर्त्यधीवद्दुपुत्रसीख्यविमवैः सादृचिरं जीवति ।

क्रैर्वन्पुरुषोपगीर्वद्दुसुतप्राप्ताः भवत्यङ्ग्ना

चापे च कटकोदये परिसुतप्राप्त्या दरिद्रान्विता ॥ २८ ॥

[Sloka 28.] When benefic planets occupy the 9th bhava and there is a malefic planet in the 7th or the 8th, the female born will live long with her husband, affluence, a numerous progeny and the accessories of comfort and happiness, if malefic planets be in the 4th bhava, the woman concerned will have many children, if Dhanus or Kataka be the Lagna in the latter case, she

will become poor and distressed by bearing many children to her husband.

NOTES.

Cf. चन्द्रमरवदीत (by कवनामार्पि).

पारयस्थाने स्थिते सौम्ये मपापेक्ष्णं शुभमेऽपि वा ।

मर्तुः पुत्रमुद्देः साहै धीर्भवते न गीवति ॥

पतुलर्क्षकीवग्ने भर्तुः पुत्रादिकुःखदा ।

3rd पद (Pada). According to Mantreswara the effect of malefics occupying the 4th house is to make the female uncouthie.

Cf. कर्मदीरिका

सुखे परिषुर्ज्ञे भवति कुल्या ॥

गोसिंहालिपथधृदये सुतमते चन्द्रेऽलपपुत्रान्विता

पापैरहशुमोदयाटमगर्वदारियश्चोकाशुला ।

सौम्यासीम्यसुरैष मिथकलिनी सीम्यैः शुम्थीपुत्रा

पुत्रेश्वरिगते वनौ रिपुर्ता श्वेतं शृत्युभिरु ॥ २९ ॥

Stoka 29. When Veishabha, Simha, Vrischika or Kanya is the Lagna and the Moon is in the 5th bhava, the female born will have few sons (*Cf. stoka 43 infra*) ; if malefic planets occupy the 9th place from the 8th bhava or the 8th from the Lagna, she will be afflicted with poverty and sorrow ; when the above places are occupied by benefic as well as malefic planets, she will have good and evil for her lot ; if those places be occupied exclusively by benefic planets, she will be blessed with prosperity and good fortune. When the lord of the 5th bhava is in the 8th and the lord of the latter is in the Lagna, her death will be caused by a sharp weapon.

NOTES.

Cf. गंडारा quoted in शास्त्र.

सिंहालिवृपकन्यासु नन्दे तिष्ठति पक्षमे ।
 अल्पापत्तं निनानीयात्प्रूपेषु तथा वदेत् ॥
 व्याजामाईमधारास्त्वैः पापेषु सकलानिता ।
 सौन्यप्रहैरसंविश्वैः सर्वपा क्षेषमाप्न्यात् ॥
 कूर्म्यहे सुखगतं बहुप्राचमादिशेत् ।

For first पद (Pada), *vide* sloka 43 *infra*.

कूर्म्यहैरस्तगतैः समस्तैर्विलग्नराशेविधवा भवेत् सा ।
मिथ्यैः पुनर्भूरिद जातकन्या पत्न्युद्दिशता हीनचलैरसद्ग्रिः ॥३०॥

Sloka 30. If all the malefic planets be in the 7th bhava from the Lagna, the female born will become a widow, if the planets in the 7th bhava be mixed, the female concerned will remarry; if malefic planets occupying the 7th bhava be weak, she would be repudiated by her husband.

NOTES.

Vide sloka 19 *supra*.

स्त्रीजन्मलग्नान्मदग्ने शशाक्षे शुक्रारयुके यदि जातकन्या ।
सा पत्न्युद्दिशतापस्तगामिनी स्वास्त्रीरमाशोपगते तर्चैव ॥ ३१ ॥

4 Sloka 31. When the Moon occupies the 7th bhava from the Lagna in conjunction with Venus and Mars, the female born will associate with another man at the instance of her husband. The same effect follows when the Moon occupies in the 7th bhava a Navamsa owned by Saturn or Mars. (*Vide* sloka 19, *supra*.)

सौरारमाशोपगतग्रहेषु शुक्रेन्दुषुकेष्वशुमेवितेषु ।

जातकः इलाजात्पुर्विहीनः जात्रा च सर्वकं चर्यमित्यात्मेणीः खण्ड ३२ ॥

Sloka 32. When planets in the Rasis or Anusas of Saturn and Mars are aspected by malefics and are

associated with Venus (if the birth be in the day time) or the Moon (if the birth be in the night), the female born will abandon the traditional virtue of her caste, taking to harlotry in company with her mother.

NOTES.

This sloka should be read along with III—15 supra. According to the latter, Venus and the Moon respectively play the role of mother during the day and night.

Cf. also sloka 21, supra.

स्थितितनयनवादेः लमतः सप्तमस्ये

दिनकरत्वधृष्टे च्याधिकोनिः प्रजाता ।

शुभकरनवभागे सप्तमस्यानसंस्थे

शुभग्रन्तुत्पत्ती सा चान्यथा दुर्भिंगा स्यात् ॥ ३३ ॥

Sloka 33. When a Navamsa of Mars occupying the 7th place from the Lagna is aspected by the Sun and Mercury, the female born will have a diseased womb (Cf. sloka 21, supra), but when the Navamsa under reference belongs to a benefic planet, the female concerned will be much liked by her husband and blessed with children, else she will become an object of aversion to her husband.

कामासनकमनस्तिनी च विषवा पापद्वये सप्तमे

पश्यात्सामिवधं करोति कुलदा पापत्रये चाल्लगे ।

राजामात्यपराङ्गना पदि शुभे कामे गर्वे कन्यका

मारस्ये तु शुभवये शुणपत्ती रात्री मतेद्वृपत्तेः ॥ ३४ ॥

Sloka 34. If the malefic planets occupying the 7th bhava be two, the female born will be lustfully inclined and become a widow, if they be three, she will be unchaste and ultimately do away with her husband; when a benefic planet is in the 7th bhava,

the female concerned will become the favourite wife of a king's minister; when there are three such planets in that bhava, she will become the queen of a ruler of the earth.

अन्योन्यांशगतौ सितार्क्षितनगावन्योन्यदृष्टौ तु या
कुमे चाष्टमभागजातवनिता कामाप्रितस्तो भवेत् ।

वैधन्यं समुपैति चन्द्रभवनात् करे मदस्थानगे
चन्द्रादस्तथृहोपगः शुभकरो राज्यास्पदं यन्ति ॥ ३५ ॥

Stoka 35. When Venus and Saturn occupy each other's Navamsa or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust; she will become a widow when a malefic planet occupies the 7th place from the Moon; if the planet in the 7th bhava from the Moon be auspicious, the yoga will secure to her sovereign authority (a royal domain).

NOTES.

It will be seen that the 8th Navamsa of Kumbha is Vishabha Navamsa and is owned by Venus.

c.f. वास्तविकी

शुक्रसितौ यदि परस्परभागसंयोगी शीकेऽय दण्डिष्यगातुद्ये भद्रांशे ।

दीप्णामतीत यदनामिमदः प्रदद्धः शीघ्रः ताम् न शुल्काकृतिमिल्लमन्ते ॥

Also जानकाभरण

अन्योन्यभागोक्षणगी सितार्क्षी यदा सितर्क्षी तदुगे चरांशे ।

चन्द्रपंचान्ति कुल्लो नितान्ते नारी नराकारकाद्मामिः ॥

Also इदं अन्तर

उमर्प्यावसितसितौ परस्पराशे शीके वा यदि चट्टराशिसंभार्तीशः ।

शीघ्रः शीमदनविषयान्ते प्रशीसं संसारान्ति नगति नराकृतिमित्यनामिः ॥

खीजन्मलमे शशिशुक्युक्ते कोपान्विता सा मुखमागिनी स्यात् ।

सर्वत्र चन्द्रे सति तत्र जाता शुल्कान्विता चीतरातिः प्रिया स्यात् ॥

प्रयन्यामामोति तदा नवमे ग्रहसंभवे नैव ॥
 नविभिरुचरुचकृकैः शशाङ्कसहितैर्विद्वग्ने शशिभे ।
 स्त्री ब्रह्मवादिनी स्वादनेकशालेषु कुशला च ॥

Also see next sloka.

पापेऽस्ते नवमगतयहस्य तुल्यां प्रवृज्यां शुवातिरूपैत्यसंशयेन ।
 उद्धारे वरणविधौ प्रदानकाले चिन्तापापमि सकले विशेषमेतत् ॥

Sloka 41. When a malefic planet is in the 7th bhava, the woman concerned will without doubt devote herself to the asceticism answering to the planet in the 9th bhava. The yogas mentioned hitherto become applicable in connection with the time of marriage, the time of selecting a girl, the time of her gift and the time when a query is made regarding her.

NOTES.

This as well as sloka 43 have been taken from Brihat Jataka.

Any planet—whether benefic or malefic—will not bring about widowhood but will make the woman born more devoted to her husband. She will sacrifice herself for him according to the philosophical temperament denoted by the planet in the 9th house as described in Adbt. XV. S1. 15 *supra*.

An important principle is enunciated here. There must be a planet in the 9th—positive Trikona of the zodiac—to give good results at the time of marriage, betrothal, etc., or at the time of talk regarding marriage.

गुणात्

... अस्ते पांच पर्याप्तव्यक्तां प्रवृज्यां यो याति निःसंशयेन ।
 दानोद्धारे प्रभक्षणेषु वै च नित्यं सी हीरिकेशम् पुष्टया ॥

Also शास्त्रम्

तदैर् गामित्रयतं नाम यदि देवतो भावि नन्म ।
 प्रयन्यामामोति तदा नाम प्रदूष्यमर्हन्ति ॥

जन्मकाले विग्रहे च चिन्तायां परणे तथा ।
 निन्त्यं तीणि तु वत्प्रोक्तं पट्टे तत्पतिष्ठपि ॥
 जन्मन्युद्धाद्वकाले च चिन्तायां परणे तथा ।
 तीणि चिन्ता शुभेनोक्तं पट्टे सत्पतिष्ठपि ॥ ४२ ॥

Stoka 42. The foregoing inquiry in regard to females is applicable, as is said by a wise sage, to the time of their birth, the time of their marriage, the time of query and the time of going in quest of them and may lead also to the revelation of the character of their husbands.

कुरेऽष्टमे विघ्नवा निपन्नेभरोद्दो
 यस्य स्थितो यथसि गता समे प्रदिष्टा ।
 सत्त्वसर्थीतु मरणं स्वप्नेव पत्साः
 फल्यालिगोऽरिषु चाल्यगुलत्यग्निदी ॥ ४३ ॥

Stoka 43. When the 8th bhava is occupied by a malefic planet, the woman concerned becomes a widow and the widowhood will occur at the age (period after marriage) signified by the ruler of the Navamsa occupied by the lord of the 8th house; when benefic planets occupy the 2nd house at the same time, the woman herself will die before her husband and she will have few children when the Moon is in Virgo, Scorpio, Taurus or Leo.

NOTES

The period given for each planet in the Naimargthayurdhva (vide V-2 *supra*) system is the period meant here when widowhood occurs.

If born with any one of the signs Virgo, Taurus, Leo and Scorpio as the Lagna and a malefic planet in the 8th bhava and a benefic planet in the 2nd bhava, she dies without undergoing widowhood and without issue.

Sloka 36. When the rising sign at the birth of a female is occupied by the Moon and Venus, she will be short-tempered and live in ease and comfort. In every case where the Lagna is occupied by the Moon, the female born generally lives in ease with no craving for carnal enjoyment and is amiable.

NOTES.

cf. नीरजानक quoted in होमारज,

क्रोधान्विता सौख्यपरा सिंतेन्द्री छातिष्ठिते काशनसंयुता च ।

पुरुषे कलात्मका प्रख्यातयुक्तम् गुणीर्युता द्वावनुकूलं तथैव ॥

• शुक्रेन्द्रमे रूपगुणभिरामा कलावती जीवघुघोदये त् ।

रुमस्तिता जीवदुषाद्वरेज्या जाताङ्गना रर्वगुणप्रसिद्धा ॥ २७ ॥

Sloka 37. If a sign owned by Venus or the Moon be the Lagna at the birth of a female, she will be amiable for virtues and good looks. If the Lagna belong to Jupiter or Mercury, she will be skilled in fine arts. If Jupiter, Mercury and Venus occupy the Lagna, the female born will be renowned for the possession of every feminine excellence.

याचस्पती नवमपञ्चमफेन्द्रसंस्थे

तु जादिके मवति शीलसमन्विता च ।

માન્યતી શુદ્ધભજનની સુરિની શુણાલ્યા

नूरं शुलद्वयशुस्करिणे भगेत्सा ॥ ३८ ॥

Slока 38. When Jupiter occupies the 5th, the 9th or a Kendra bhava or is in exaltation at the birth of a female, she will be well-behaved, chaste, bearing good sons, happy and possessed of excellences; she will verily bring credit to her own and her husband's families.

यदि शुभकरददा शिलिपनी शुद्धचिता
 सततमिद सलज्जा चारूपूर्णिः शुपुष्टा ।
 पदुधनसुखपुक्ता यद्युभे यद्युभर्त्वं
 अजासि शुभश्चसानां माजनत्वं च होरा ॥ ३९ ॥

Staka 39. If the Lagna at the time of birth of a female be aspected by benefic planets, she will be skilled in the arts, pure-minded, modest at all times, handsome, bearing worthy sons and have much wealth and enjoyment; she will be highly in favor with her husband and become the recipient of a thousand blessings.

चन्द्रे कर्कटफोदये च पलिभिः शुक्रदजीवेन्द्रुभिः
 नानाशास्त्रफलारथसुचतुरा विरुपाततेजस्तिनी ।
 कामस्तैरधवा विलाभवनाद्वर्मस्तिसिः खेचरैः
 प्रमद्यामुपयाति जन्मरात्रये पाणिग्रहं चिन्तयेत् ॥ ४० ॥

Staka 40. When the Moon occupies Kataka identical with the rising sign and when Venus, Mercury, Jupiter and the Moon are strong, the female born will be profoundly learned in the several sciences and arts, and renowned for her spiritual influence. When a malefic planet is in the 7th bhava, the female concerned will devote herself to asceticism corresponding to the planets if any in the 9th bhava. The yogas enumerated hitherto are to be considered in connection with the time of birth and the time of gift of a girl in marriage.

NOTES.

The reading शुभलीत्या is hopelessly corrupt. It ought to be something like शुभ लीत्या.

Cf. लालामि quoted in शिराम

शुभ यामिपयते नरो यदि रोमरा चूरन्ति नलग् ।

गुणाकार

कन्यासिंह। लिंगोपु द्विप्रवर्ति शशिनि स्वल्पपुत्रा प्रदिष्टा ॥
 कूरे गृह्णुगते भैरेद्विप्रवता यस्योशके गृह्णयुपः
 पाके तस्य शुभेषु चार्मधरने तखाः स्वयं पशता ॥

Also सामराज्यी

पापेऽप्युमे तु विजया निवनानिपतिर्विजयाके यस्य ।
 तस्य ददायां मरणं वाच्ये तखाः शुभेद्वितीयस्यैः ॥
 कन्यालिंगप्रभत्तिहे शिशिरमयूर्सेऽप्यपुत्रा स्यात् ।
 पुत्रभवने शुभयुते निरीहिते वा तथैव स्यात् ॥

Also जातकाभरण

जैषव्यं स्यात्पापलेऽप्यमहारे रन्धस्यामी संस्थितो यत्य चर्ये ।
 गुरुः पाके तस्य वाच्योऽप्यनायाः सौम्यैर्गृह्णानगैः स्यात्प्रवृत्ते हि ॥
 कन्यालिंगोसिंहगते शशाङ्के पद्मोरुहासी खण्डु साल्पपुत्रा ।
 पुत्रालयं चेच्छुभवेचरेन्द्रीर्द्वयं शुतं वा बहुता च देवाम् ॥

Also कल्पदीक्षित

बूरेष्वायुष्यि भर्तृहन्त्यपि घने सन्तात्यर्थं खीमृतिः ॥
 सुतस्पंडलिंगीगोहरिपु हिमगी चावपतनया ॥

The following additional information from कल्पदीक्षित will be found to be useful.

न्येषुभातरमन्धिकारं च वितरे यतुः कनिष्ठं कमात्
 न्येषुआः सुरशुर्पनाश वनिना प्रनीति तन्दा विद्वः ।
 चिवाद्यगुनगत्यादशनमिष्टमूलां ग्रितिष्योद्धवा
 यन्वया वा विचाऽप्यां सूनमुदा स्वचनं प्रियेणाभना ॥

Astrologers declare that the (1) eldest brother, (2) mother, (3) father, and (4) youngest brother respectively of a person will die (soon after the marriage) if his wife be born under the stars (1) Jyeshtha (2) Aślesha (3) Moola and (4) Viśakha. Females born under the asterisms Chitra, Ardra, Aślesha, Jyeshtha, Satabhishaka, Moola, Krittika and Pushya will be barren, will become widows.

mothers of children that are dead, cast away by their husbands or will be without wealth.

अन्द्रास्तोदयमायपाः सहशुभैः मुम्प्यानगा भावरा:

पूर्ण्याबन्धुपु पृष्ठ्यर्क्षेत्रुशाला सीत्यर्थापायान्विता ।

भर्तुः प्रीतिकरी मुष्टवस्त्रिता कल्पाणशीला सती

तातद्वाति मुमद्दली न मुत्तुपरिच्छुभावैऽस्मै ॥

If the lords of (1) the Lagna, (2) the 9th house and (3) the sign occupied by the Moon be associated with benefics and are positioned in good houses and be of brilliant rays (be not be eclipsed), the woman concerned will be held in high esteem by her relations. She will do many good deeds, will be very handsome and be prosperous. She will please her husband, bear good sons and be virtuous in her disposition, the period of this happy life with her husband depending on the strength derived by the 8th house from benefics (either by association or aspect).

रन्धे मिभवले शुभाशुभगरीरात्तोक्तिर्या या युने

दम्पत्योः समकालमृत्युमस्तिलज्योतिर्विदः संविदुः ।

एकस्यौ भद्रलग्नपौ च यदि या लग्नस्यिते कामपे

कामस्यै शशुपे शुभग्रहयुते मृत्युल्योस्तुन्यनः ॥ ४४ ॥

Stoka 44. When the 8th bhava has strength of a mixed character owing to its being occupied or aspected by auspicious as well as inauspicious planets, the pair will die at one and the same time, say the astrologers unanimously. When the lords of the 7th bhava and the Lagna are together in one bhava or when the lord of the 7th bhava is in the Lagna and the lord of the latter occupies the 7th bhava in conjunction with an auspicious planet, the husband and the wife will die simultaneously.

सत्स्वर्गेषु स्वयमेव सा रथि विष्ट्रेत तत्परिपाककाले ।

रन्प्रस्त्रतम्भापतदंशपानां दयापद्मो मृत्यिमाद्वारापीः ॥ ४५ ॥

Stoka 45. When auspicious planets occupy the 2nd bhava, say the revered seniors, the female concerned will have her death at the time of the ripening of their Dasas and during the Antardasa and Apahara of the planet occupying the 5th bhava, its lord or the lord of the Navamsa wherein is the lord of the 8th bhava (whichever of them may have predominant strength).

सहजभवननाये पुंग्रहे पुंग्रहक्षेः

पुरुषपत्नचरपुत्रे पुंग्रहालोकिते वा ।

नयनभवनकेन्द्रे क्षेणगे वा चलिष्टे

पद्मधनसुखवन्तं सोदरं याति जातां ॥ ४६ ॥

Stoka 46. When the lord of the 3rd bhava happens to be a male planet of predominant strength occupying a male sign identical with the 2nd, a Kendra or a Kona bhava and is aspected by or in conjunction with a male planet, the girl born will have a brother destined to enjoy much wealth and happiness.

सहोदरस्यानपलाभनार्था विलयतः पश्चमराश्चियाती ।

नृपालतेऽबोगुणस्वपवन्तं सहोदरं जातवप्यः समेति ॥ ४७ ॥

Stoka 47. The girl at whose birth the lords of the 3rd and the 11th bhavas from the Lagna occupy the 5th bhava will have a brother endowed with the spirit, the virtues and the majestic mien of a ruler of men.

॥ अथ पतिलक्षणम् ॥

यस्या मन्मधमन्दिरे गनयते शून्ये खलालोकिते

मौर्यध्योमनिवासुटिरदिने मर्ता नरः को भवेत् ।

प्रीतिः स्वात्यनिरसये उत्तिगुणे याकर्त्तमवे दुर्मिंगा

पन्त्या वा तद्दर्शी चरे मदश्च नित्यं प्रवासान्वितः ॥ ४८ ॥

Stoka 48. When the 7th bhava is without strength, unoccupied and aspected not by a benefic but by a malefic planet, the female born will have a contemptible wretch for her husband; when Mercury is in the 7th bhava, the husband will be impotent; if Saturn be associated with Mercury in the same bhava, the woman will be barren or loathed by her husband; when a moveable sign represents the 7th bhava, he will always be away from home.

NOTES.

- Perhaps the reading must be अस्ति भवेत् कान्तः (कान्तैः = अस्ति). Cf. मृत्युनाम quoted in *Sikhamani*.

अद्वेष्यो दृष्टे वर्णाः पापमहनिरीक्षिते ।

સૌન્ધરીના ઈંગે ખર્ચ કાપણો ભેડ ॥

ષષ્ઠમનું પણ જાહેર હતું કે એટાં અનુભૂતિ નથી.

तन्त्रावा वा हर्षया शाश्वी सा च निलो मगामिनी ॥

प्राप्ति से जागति है तथा विद्या से जागति है।

મની મજાહરીલ; સાત વિદેશે કાગે અંત ॥

New York Statement

गुरुप्रसाद शुभमित्रो किंतु निर्देश

चालाया: किल नायको गुनिरेः कोप्तुः त्रीतिनः ।

जामिनं बुधमन्द्योयैदि गृहे पण्डो भवेत्तिथिनं

राशी तप्र चेरे विदेशमिस्तो छव्हडे च यिश्वयिति. ॥

Also शैक्षणिक

शुन्ध कापुरुषो उत्तेऽस्तम्भन् त्रैः विश्वार्द्धाभित्ति

१०४०५८ शुद्धमन्दवाक्यग्रहे नियं प्राप्तान्वित ॥

स्वांगे मास्ति कामगे गुट्टरतिकीदारिनोदी पतिः

नाहन्ते शौकयामुपैति भूमित्वायो वारो वापृत्तपत्र ।

विद्वान् चन्द्रसुरे जिनेन्द्रियघरे लवि मंदम्पानगे

• शुके कान्तपुः सुखी च रविते पूदोऽनिमूर्खो भवेत् ४९

Sloka 49. When the Sun occupies its own Navamsa in the 7th bhava, the female born will have a husband gentle and diverting by his excessive playfulness. When the Moon occupies such a position, she will be happy; when Mars is in the same position, the husband will be devoted to his wife though playing the gallant towards other women; if the planet occupying its own Navamsa in the 7th bhava be Mercury, the husband will be learned; if Jupiter be in that bhava, the female concerned will get a spouse who will have all his senses under control. If it be Venus, the husband will be handsome and voluptuous; lastly, if it be Saturn, he will be an old dolt.

NOTES.

cf. पर्यालोक, quoted in शीतलम्.

अस्तेऽक्षे स्वांशे क्षर्णे मर्ता रतिपरो मृदुः ।
 नन्देऽस्ते स्वांशे स्वांशे मृदुसामवशः पतिः ॥
 सौम्येऽस्ते स्वांशके क्षेत्रे श्रीछंडलो निर्वचः पतिः ।
 सीम्येऽस्ते स्वांशके क्षेत्रे भर्ता विद्यान्वयेन् मुखी ॥
 जीवांस्ते स्वांशके क्षर्णे मुण्डान् विनितेन्द्रिगः ।
 मुकेऽस्ते स्वांशके क्षेत्रे कल्प्यासौमाग्यवान् मुखी ॥
 मन्देऽस्ते स्वांशके क्षेत्रे भृद्यो भूर्ता भवेत् पतिः ।
 एवं सप्तमराशिष्ठैर्हिनैर्णां वदेत् कल्प ॥

स्वान्मार्द्दवाङ्मो गुणवान् प्रगत्यो जामित्रराक्षयंशकला तु चाऽस्याः ।
 सीरेऽस्ते स्वांशभूपयाते षुद्धोऽर्तिमूर्तिः पतिरेव तस्याः ॥ ५० ॥

Sloka 50. When a female is born in a Navamsa belonging to the Rasi of the 7th bhava, her husband will be softbodied, possessed of excellent qualities, and full of assurance. When Saturn in the 7th bhava occupies his own Amsha or Rasi, the female concerned will be wedded to an old and exceedingly dull husband.

दुःखां धर्मगृहेशदेवसचिवी भर्ता गतायुर्मतेत्
 दीर्घायुर्धनवान् विकोणपृहगी केन्द्रसिंही वा यदि ।
 विदान् वोधनवाहनेशसहिती साराकंजी कर्पकः
 स्वर्णनुच्चजसंयुती यदि खलः सारीयरबोरसाद् ॥ ५१ ॥

Stoka 51. A female will have a decrepit husband when the lord of the 9th bhava and Jupiter happen to occupy a दुःखान् (Dussthana) at her birth; he will be long-lived and wealthy if the two planets occupy a Trikona or a Kendra bhava. If they be associated with the lord of the 4th bhava or Mercury, the husband will be a person of learning; if they be associated with Mars or Saturn, he will be an agriculturist; if with Rahu or Ketu, a villain; if with the lord of the 6th bhava, he will become a robber-chieftain.

गीराङ्गः पविरत्तगे दिनकरे कामी सर्वपैथ्यः
 चन्द्रे रूपगुणान्वितः कुशतनुमोगी रुगातो भवेत् ।
 नमः कररमोलसः पद्मचरः मेरक्तकान्तिः कुञ्जे
 विद्याविचयुणप्रभरतिकः गौमये मदस्यानगे ॥ ५२ ॥

Stoka 52. The husband will be fair-limbed, lustful and have fiery eyes when the Sun occupies the 7th bhava in a female's horoscope; if the Moon be in that bhava, the husband of the female concerned will be handsome, worthy, spare, voluptuous and troubled with ailments; if Mars be in the 7th bhava, she will have for her spouse, a man humble in appearance, delighting in cruelty, indolent, with a ready tongue and of a ruddy hue; if Mercury occupy the bhava in question, the husband will be a man of taste, amply endowed with learning, wealth and excellent qualities.

दीर्घपुर्वपतुल्यवित्तनिमवः कामी च चालये गुरौ
 क्रान्तो नित्यविनोदकेलिचतुरः कालये कविः स्मापतिः ।
 मन्दे प्रदक्षिणोवरोऽस्थिरतनुः पापी पतिः कामगे
 राही चा शिखिनि स्थिते मस्तिनधीनचोऽथवा तत्समः ॥५३॥

Stoka 53. If the planet occupying the 7th bhava be Jupiter, the husband of the female concerned will be a person blessed with long life, with wealth and power, equal to a king's, and lustful in his youth; if Venus, he will be lovely, ever playful and diverting and gifted with the highest poetical faculty; if Saturn, he will be old, infirm and wicked; and lastly if Rahu or Ketu be in the 7th bhava, the husband of the female concerned will be a low, evil-minded wretch or some such person.

दिग्देशस्थितिवर्मकर्मजगुणाः पुंजातके योपिता
 ये नारीजनजातके निजरही संयोजितास्तत्त्वाः ।
 धनशीषपश्चतप्रदेष्य वलवत्क्लेटांशतुस्पाः शुभाः
 केन्द्रे कामपतिः करोति विषुलं कल्पाणकालोत्सवम् ॥५४॥
 इति श्रीनवग्रहकृपया वेदनाभविरचिते जातकपारिज्ञाते
 श्रीजातकाच्यायः पोदद्यः ॥

Stoka 54. In this chapter on Female Horoscopy, we have given accurately with reference to husbands the same information which we gave while treating of men's horoscope regarding wives such as the regions from which they may come, their status, the protection of their virtues and the qualities evinced in their acts. The number of children will correspond to the number of Navamsas attained by the powerful among the planets occupying the 7th bhava or its Amsa. The lord of that bhava when occupying a Kendra will produce much jubilation on marriage and other festal occasions.

जातकपारिजाते सप्तदशोऽध्यायः-

॥ कालचक्रदशाध्यायः ॥

Adhyaya XVII.

KALACHAKRADASA

The (कलचक्र) Kalachakra system of ayurdanya referred to as ready in Adhyaya 5, sloka 33, is based on the Moon's position in a नक्षत्रांश् or quarter of an asterism. For the purposes of this ayurdanya, the 27 stars from Aswini to Revati are classified into nine groups of three each, the five odd groups or triads being styled शव्या (Savya) or दक्षिणी (Dakshina) and the four even ones as अपशव्या (Apasavya), वर्ता (Varta) or उत्तरा (Uttara). The peculiarity of a शव्या (Savya) triad is that its 12 padas (पद) are assigned to the 12 Rasis from Mesh to onwards. In an अपशव्या (Apasavya) triad, the 12 padas belong to the 12 Rasis reckoned in a reverse order from शैक्षणि to वृषभ.

The 12 Nakshatra padas (नक्षत्रपद) whether of a शव्या (Savya) or of an अपशव्या (Apasavya) kind can be brought under the four triangular signs according to the Rasis to which they are severally assigned. In accordance with this classification, four kinds of परमायु (Paramayu) or maximum life will be shown to result (Pide sloka 12).

Each वर्तक्षत्रनक्षत्रपदायु (Kalachakra nakshatrapadayu) in its entire length comprises nine mahadandas (महादण्ड) presided over by nine Rasis and their lords. The order in which the several Nakshatran padas get each its nine mahadandas is indicated in the mnemonic formulas for the शव्या (Savya) and अपशव्या (Apasavya) chakras respectively. These formulas are expressed by conventional letters वृषभः८ (Vrashabha) referred to already in page 696. Two additional letters ए५ and ए६ used in the formulas denote the numbers 11 and 12 respectively.

It appears to be an accepted canon in the kalachakra system that the maximum length of the life of any person whether born in the beginning, middle or end of a नक्षत्रपाद (nakshatra pada) should not exceed the length of the nine mahadasas (for that pada) reckoned from that at birth.

For a knowledge of the terms देह (Deha), जीव (Jeeva), मनुष्यगति (Mandukagati), मर्कण्गगति (Markatagati), सिंहावलोकन (Simhavalokana), the reader should refer to slokas 89—92. In connection with the terms मनुष्यगति (Manduka gati) and मर्कण्गगति (Markata gati), it will be interesting to note that in a सव्यचक्र (Savya chakra), the two movements take place from Kanya to Kataka and Simba to Mithuna respectively, while in an अप्सव्यचक्र (Apsavya chakra) they are invariably from Kataka to Kanya and Mithuna to Simba and these occur only in the cycles which run from Vrischika to Dhanus and vice versa.

A reason for this will appear when we remember that it is only by such an arrangement the order of planets in both the cycles can be made identical.

प्रणाम्य परमात्मानं शिवं परमकारणम् ।
सेचारिचक्रमध्यस्य चतुःषष्ठिकलात्मकम् ॥ १ ॥
पश्चलु देवदेवेशमीथरं सर्वमङ्गला ।
कालचक्रगतिं सर्वो विस्तरादद मे ग्रन्थो ॥ २ ॥

Slokas 1-2. Bowing to Siva, the supreme soul, the prime cause of all things, standing in the centre of the planetary systems and comprehending in his omniscience the 64 branches of knowledge, the all-benign goddess Parvati asked that supreme Ruler of all Gods as follows: "Tell me, oh lord, in detail the entire course of the wheel of time कलचक्र (Kalachakra)."

ईश्वर उचाच ।
अहमादित्यस्योऽसि चन्द्रं त्वा संप्रनधते ।
संयोगेन वियोगेन जगत्स्यावरजग्मम् ॥ ३ ॥

कालचक्रदर्शनसंचय-

देवा-
विष्णु

१. अधिकारी: ७. उत्तराः ११. दक्षः १०. गणाः २५. सूर्योदयः	प्रथमवार्ष	कुञ्जः	गी—	१८—	३८—	३८—	४
			ग्रहकुञ्ज—	७३४८८४३—	१६५४८८४४—	९५४८८४४—	२१
			द्वितीयवार्ष	द्वानि:	१०४—	११४—	१२४—
			सक्रदिविः	४३८८४३—	४३८८४४—	१०२४८८४—	७
२. अधिकारी: ८. उत्तराः १०. दक्षः १२. गणाः २६. सूर्योदयः	द्वितीयवार्ष	द्वानि:	कुञ्जः	८—	२४—	१८—	११
			ग्रहकुञ्ज—	१६४८८४३—	७३४८८४३—	१०३४८८४४—	४
			तृतीयवार्ष	तृतीयवार्ष	११४—	१०४—	११
			द्वानि:	४३८८४३—	४३८८४४—	१०२४८८४—	७
३. अधिकारी: ५. उत्तराः १५. दक्षः २१. गणाः २७. दैत्योदयः	तृतीयवार्ष	द्वानि:	कुञ्जः	८—	२४—	१८—	१०
			ग्रहकुञ्ज—	१६४८८४३—	७३४८८४३—	१०३४८८४४—	४
			तृतीयवार्ष	तृतीयवार्ष	११४—	१०४—	११
			द्वानि:	४३८८४३—	४३८८४४—	१०२४८८४—	७
४. अधिकारी: ६. उत्तराः १६. दक्षः २२. गणाः २८. दैत्योदयः	तृतीयवार्ष	द्वानि:	कुञ्जः	८—	२४—	१८—	११
			ग्रहकुञ्ज—	१६४८८४३—	७३४८८४३—	१०३४८८४४—	४
			तृतीयवार्ष	तृतीयवार्ष	११४—	१०४—	११
			द्वानि:	४३८८४३—	४३८८४४—	१०२४८८४—	७

चक्रवाक्यानि

	प्रथम वर्ष in years	द्वितीय वर्ष in years	तृतीय वर्ष in years	चतुर्थ वर्ष in years	पंचम वर्ष in years	षष्ठी वर्ष in years
मा— सिद्धार्थि—	5 पा— 5 अस्पतालप—	6 पा— 9 अस्पताल—	7 पा— 16 अस्पतालकुल—	8 पा— 7 अस्पताल—	9 = 100 पा— 10	मेष
सी— अस्पताल—	7 पा— 16 अस्पताल—	6 पा— 9 अस्पताल—	4 पा— 21 अस्पताल—	5 पा— 5 अस्पताल—	3 = 85 अप— 9	ऐषम
त्रि— मकदारानि—	10 पा— 4 अस्पताल—	9 पा— 10 अस्पताल—	1 पा— 7 अस्पताल—	2 पा— 16 अस्पताल—	3 = 83 अप— 9	मित्र
द— श्विमत्तुल—	8 पा— 7 अस्पताल—	9 पा— 10 मकदारानि—	10 पा— 4 अस्पताल—	11 पा— 4 अस्पताल—	12 = 66 अप— 10	ददक
गा— मिहरानि—	5 पा— 5 अस्पताल—	3 पा— 9 अस्पताल—	4 पा— 16 अस्पताल—	1 पा— 7 अस्पताल—	12 = 100 गुरु— 10	लिङ्ग
द— पूर्वभास्तु—	2 पा— 16 अस्पताल—	3 पा— 9 अस्पताल—	4 पा— 21 अस्पताल—	5 पा— 5 अस्पताल—	6 = 65 अप— 9	मकदा
द— श्विमत्ती—	11 पा— 4 अस्पताल—	12 पा— 10 अस्पताल—	6 पा— 2 अस्पताल—	7 पा— 16 अस्पताल—	6 = 83 अप— 9	तुका
गो— पैदातुर—	1 पा— 7 अस्पताल—	12 पा— 10 मकदारानि—	11 पा— 4 अस्पताल—	10 पा— 4 अस्पताल—	9 = 86 अप— 10	तुकि
गा— सिद्धार्थि—	5 पा— 5 अस्पताल—	6 पा— 9 अस्पताल—	7 पा— 16 अस्पताल—	4 पा— 7 अस्पताल—	9 = 100 गुरु— 10	प्रसुत्य
सी— अस्पताल—	7 पा— 16 अस्पताल—	6 पा— 9 अस्पताल—	4 पा— 21 मिहरानि—	5 पा— 4 अस्पताल—	3 = 85 अप— 9	मकद
त्रि— मकदारानि—	10 पा— 4 अस्पताल—	9 पा— 10 अस्पताल—	1 पा— 7 अस्पताल—	2 पा— 16 अस्पताल—	3 = 83 अप— 9	तुम
द— श्विमत्तुल—	8 पा— 7 अस्पताल—	9 पा— 10 मकदारानि—	10 पा— 4 अस्पताल—	11 पा— 4 अस्पताल—	12 = 66 अप— 10	मीन

देहा-
विषः

कालचक्रद्रशा-अपसव्य-

प्रथमपादः	गुरुः	५— भूत्युक—	१०— वक्तव्यानि—	१०— ४विशेषि—	११— ५मीत्युक—	१२— १०
द्वितीयपादः	बुधः	८— वक्तव्यानुष्ठ—	६— ७२— १०३— १६विशेषि—	२— ४३— ७३— २१विशेषि—	१— १२— १०	१२
तृतीयपादः	बुधः	८— वक्तव्यानुष्ठ—	६— ७२— १०३— १६विशेषि—	५— ४३— ७३— २१विशेषि—	५— ४३— ७३— २१विशेषि—	३
चतुर्थपादः	गुरुः	५— भूत्युक—	१२— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	३
१. अष्टीः १२. उत्तरानीः १८. रोगः २०. मणः २२. वयः २२. वयः	५— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०
प्रथमपादः	गुरुः	८— वक्तव्युक—	१२— १०३— १०३— ७२१०३—	११— ४विशेषि— ४विशेषि— ४विशेषि—	१०— १०३— १०३— ७२१०३—	१०
द्वितीयपादः	बुधः	८— विभूत्युक—	३— २१— १६३— १६३—	२— १४— ७४— ७४—	१— १२— १०	९
तृतीयपादः	बुधः	८— विभूत्युक—	३— २१— १६३— १६३—	३— १४— ७४— ७४—	१— १२— १०	६
चतुर्थपादः	गुरुः	५— भूत्युक—	१२— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	६
५. अष्टीः १२. उत्तरानीः १८. रोगः २०. मणः २२. वयः २२. वयः	५— १०३— १०३— ७२१०३—	१२— १०३— १०३— ७२१०३—	११— ४विशेषि— ४विशेषि— ४विशेषि—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०
प्रथमपादः	गुरुः	८— वक्तव्युक—	१२— १०३— १०३— ७२१०३—	११— ४विशेषि— ४विशेषि— ४विशेषि—	१०— १०३— १०३— ७२१०३—	१०
द्वितीयपादः	बुधः	८— विभूत्युक—	३— २१— १६३— १६३—	२— १४— ७४— ७४—	१— १२— १०	९
तृतीयपादः	बुधः	८— विभूत्युक—	३— २१— १६३— १६३—	३— १४— ७४— ७४—	१— १२— १०	६
चतुर्थपादः	गुरुः	५— भूत्युक—	१२— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	६
५. अष्टीः १२. उत्तरानीः १८. रोगः २०. मणः २२. वयः २२. वयः	५— १०३— १०३— ७२१०३—	१२— १०३— १०३— ७२१०३—	११— ४विशेषि— ४विशेषि— ४विशेषि—	१०— १०३— १०३— ७२१०३—	१०— १०३— १०३— ७२१०३—	१०

चक्रवाकयानि

							परमा दृष्ट in years	त्रिवा ग्रिपः अवधि
८—	१३—	२७—	३५—	५४—	५—	= ८६	चन्द्रः शुक्रः	
८५—	७८५भूकृ—	१६५८८८८८८—	१५८८८८८८८—	५८८८८८८८८—	५८८८८८८८८—	२१		
९—	११८—	१०५८—	१५८—	१८८—	७—	= ८३	शुक्रः शुक्रः	
९५—	४४८८८८८—	४४८८८८८८—	१०८८८८८८८—	१०८८८८८८८—	१५—			
१०—	२३—	१५—	१८—	१०५—	११—	= ८५	शनि: कन्या	
१०५—	१६८८८८८८—	२८८८८८८८—	१०८८८८८८८—	१५८८८८८८८—	४—			
११—	५८—	५८—	६८—	७८—	८—	= 100	कुम्हः सिंह	
११५—	५८८८८८८८—	२१८८८८८८—	१८८८८८८८—	१८८८८८८८—	७—			
१२—	८८—	७८—	८८—	५८—	५—	= ८६	चन्द्रः कठक	
१२५—	७८८८८८८८—	१६८८८८८८—	१५८८८८८८८—	१५८८८८८८८—	२१			
१३—	१०८—	११८—	१२८—	१८८—	२—	= ८३	चन्द्रः शेष	
१३५—	४४८८८८८—	४४८८८८८८—	१०८८८८८८८—	२८८८८८८८८—	१६—			
१४—	७८—	८८—	१२८—	११८—	१०—	= ८५	शनि: शुराम	
१४५—	१६८८८८८८—	२८८८८८८८—	१०८८८८८८८—	१५८८८८८८८—	४—			
१५—	५८—	५८—	३८—	२८८—	१—	= 100	कुम्हः शेष	
१५५—	५८८८८८८८—	२१८८८८८८—	१५८८८८८८८—	१५८८८८८८८—	७—			
१६—	८८—	७८—	६८—	५८—	५—	= ८६	चन्द्रः मंगल	
१६५—	७८८८८८८८—	१६८८८८८८—	१५८८८८८८८—	१५८८८८८८८—	२१			
१७—	१०८—	११८—	१२८—	१८८—	२—	= ८३	शनि: शुभ	
१७५—	५८८८८८८—	४४८८८८८८—	१०८८८८८८८—	२८८८८८८८८—	१६—			
१८—	७८—	८८—	१२८—	११८—	१०—	= ८५	शनि: लवर	
१८५—	१६८८८८८८—	२८८८८८८८—	१०८८८८८८८—	१५८८८८८८८—	४—			
१९—	५८—	५८—	३८—	२८८—	३—	= 100	कुम्हः चतुर्थ	
१९५—	५८८८८८८८—	२१८८८८८८—	१५८८८८८८८—	१५८८८८८८८—	७—			

Easwara said—

Stoka 3. “I am of the nature of the Sun and thou art declared to be the Moon. The whole universe consisting of mobile and immobile things is brought about by the conjunction and opposition (separation) of the Sun and the Moon.

पञ्चमाचीरालितेष्टाणसंस्का विर्यग्रेषावजितान्तवृष्टुष्काः ।

प्रागादीशा द्वादश अपोमयाता उपोतिशक्लामिनस्त्वृपरात्याः ॥

Stoka 4. Draw five straight lines from west to east and five cross-wise in such a manner that the interior four squares are left vacant (are not represented in the chakra). The resulting twelve squares are the twelve celestial signs Mesha and others, the lords of the east and other points of the compass.

चराजघुकङ्गशशीनसीम्पतिवारजीयार्कजमन्दलीयाः ।

ऋगेण मेपादिषु राशिनायासदंशपादेति पदनिति सन्तः ॥ ५ ॥

Stoka 5. Wise men say that Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their amsas.

भूतैकविंशुद्वगिरयो नवदिल्पोदशाभ्ययः ।

स्थर्पादीनो कपादन्दा राशीनो स्तामिनो वशात् ॥ ६ ॥

Stoka 6. 5, 31, 7, 9, 10, 1⁶ and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

अश्वीपुनर्वर्षादस्तम्युलप्रोप्तपदादिषु ।

अंशुकान् गणयेन्मेषात्प्रादधिष्पक्रमं घदेत् ॥ ७ ॥

रोहिणीमध्यैशारत्त्रैष्ववादिषु भेषु च ।

अंशकान् षुधिकादीनो गणयेदपमन्यतः ॥ ८ ॥

Slokas 7-8. In the 5 triads of stars beginning respectively with Aswini, Punarvasu, Hasta, Mula and Purvaproshtapada, reckon the quarters from Mesha in the प्रदक्षिणा (Pradakshina) order. In the four triads commencing with Rohini, Makha, Vaiskha, and Sravana, reckon the quarters from Vrischika in the अप्रदक्षिणा (Appradakshina) order.

दक्षिणाश्रिकनश्चत्रं द्वादशाश्रिकराशिषु ।

चक्रं प्रदक्षिणाकृत्य मीनान्तं विन्पसेत्पुनः ॥ ९ ॥

उत्तरादपनश्चत्रं षुधिकाद्यप्रदक्षिणम् ।

कृत्या चापान्तकेऽन्यसिन् शारब्धे दक्षिणोत्तरे ॥ १० ॥

Slokas 9-10. The चक्र (chakra) consisting of a दक्षिण (Dakshina) triad of stars should be cast in the प्रदक्षिणा (Pradakshina) order from Mesha to Meena among the 12 Rasis to which the Navamsas composing the triad belong. Again, the 12 quarters of the triad called उत्तर (Uttara) (in contrast with दक्षिण (Dakshina) of the previous sloka) are to be assigned to the 12 Rasis in the अप्रदक्षिणा (Appradakshina) order from Vrischika to Dhanus. Thus, दक्षिण (Dakshina) and उत्तर (Uttara) have to be apprehended as distinct each from the other.

सन्ध्यापसन्ध्यमार्गेण चाभिन्पादि त्रिकं श्रिकम् ।

देहादि गणयेत्सन्ध्ये वामे जीवादि गण्यते ॥ ११ ॥

Sloka 11. Thus, the triads of stars reckoned from Aswini are to be distinguished as दक्षिण (Dakshina) and उत्तर (Uttara) just as their padas are reckoned in the प्रदक्षिणा (Pradakshina) or अप्रदक्षिणा (Appradakshina) order

of Rasis. In the सव्या (Savya) triad the reckoning begins with देह (Deha). In the अपासव्या (Apasavya) triad it begins with जीव (Jeeva).

मेषदोषमकुलीरमन्दिरेष्वंशभेषु परमायुरुच्यते ।

∴ ज्ञानकं भद्रगजस्तदा कृपात् वत्र कोणमधनेषु उद्देश् ॥ १२ ॥

Stoka 12. In the अंश (Amsas) i. e. quarters of the Nakshatras representing the houses Meshi, Vrishabha, Mithuna and Kataka, the greatest life is declared to result, being measured respectively by the numbers 100, 85, 83 and 86. The same holds good in respect to the Trikona Rasis of the four foregoing.

एवमाषुः परिस्थानं देहजीवी प्रकल्प्य च ।

सर्वपे तु प्रथमांशस्तु देह इत्यभिधीयते ॥ १३ ॥

जीवः सर्वेष्वन्त्यपादो विलोममध्यस्तुच्यके ।

Stokas 13 and 133. There can thus be a thorough knowledge of the age of a person when what are called देह (Deha) and जीव (Jeeva) are previously settled. In the सव्यचक्र (Savya chakra) the first division of every Rasi is called देह (Deha) and the last is termed जीव (Jeeva). In the अपासव्यचक्र (Apasavya chakra) this is reversed.

देहजीवे गदा राहुः केतुमौर्यो रविः स्थितः ॥ १४ ॥

तदा विलिन् मवेन्मृत्युदेहे रोगः प्रवर्तते ।

Stokas 13½-14½. When Rahu, Ketu, Mars, or the Sun happen to be in the conjunction of देह (Deha) and जीव (Jeeva), there will be death in consequence thereof. If they happen to be in देह (Deha) alone, disease sets in.

Cf. परामर्श

देहजीवसमाप्योगे सौमार्क्तमिनादिभिः ।

एकज्योगे मरणं चहुयोगे तु का कर्या ॥
 यथ स्थानेषु सतीतो देहयोगस्थनितः ।
 तत्र पाप्यहैयेगि तदशामरणं बदेत् ॥
 देहयोगे महाकाष्ठा जीवयोगे तु गृत्युवः ।
 द्वाप्यां संयोगमावेग हन्ते नाभं संशयः ॥
 नीवे जीवो यदा राहुः सौरिक्तो रविः स्थितः ।
 शूत्युकालगति इत्याश्च शान्तिं कुर्याद्याविष्टि ॥
 देहजीवयगृहं यतः सौम्यो जीवत्र भार्गवः ॥ १५ ॥
 सुखसंपत्तकरं सर्वं शोकरोगविनाशनम् ।
 मिश्रलेखसंयुक्ते मिथ्रं फलमयास्यात् ॥ १६ ॥

Stokes 14]-16. When Mercury, Jupiter and Venus go to a house which represents देह (Deha) or जीव (Jeeva), then everything tends to happiness and prosperity and there is an end of sorrow and sickness. When the देह (Deha) or the जीव (Jeeva) house is occupied by a mixture of good and bad planets, the effect would be of a mixed nature.

NOTES.

Paramasara adds:

जीवं जीवो यदा स्त्रोमः सौम्यो नीवं सिताः स्थितः ।
 तदा सौम्यं प्रकुर्वन्ति रोगमृत्युक्तिनाशनम् ॥
 पापक्षेत्रदशायोगे देहजीवो तु दुःखदी ।
 शुभक्षेत्रदशायोगे शुभयोगे शुभं भवेत् ॥
 देहे शुभग्रहसुर्यके शूष्णादि शुनं भवेत् ।
 नीवे शुभग्रहसुर्यके पूर्वदारादिक्तौडंभेत् ॥
 सिंहावलोकसमये मण्डकगतिसंभवे ।
 अपमृत्युमयं तस्मिन् ग्रायथित्वादिमृत्यवे ॥ १७ ॥

Sloka 17. At the time there is a सिंहावलोकन (Simhavalokana, backward glance of a lion, *vide infra* sloka 89-91) or a मण्डुकगति (Mandukagatî, a frog leap) happens, there is danger of untimely death from which one is released by an expiation.

Cf. पराशर

मण्डूके तु पद्माव्याधिर्भिर्कटे तु भद्रद्यम् ।
 सिंहावलोके मरणं गर्भला वचनं यथा ॥
 कन्यायां कर्कटे वाऽपि तिहुमे विषुनेऽपि च ।
 मण्डूकगतिसंक्षा वै तादृशं रोगकारणम् ॥
 भीने तु शूष्मिके वाऽपि चापे मेषे तपैव च ।
 सिंहावलोकने वैष तादृशं च फलं छमेत् ॥
 सिंहावलातिमाणे च माण्डूकीतिसंभवः ।
 अपश्वत्युक्तस्त्रिलिन् प्रायवित्तान् शोषति ॥
 भीनात् शूष्मिके याते ज्वरो भवति निधित्तम् ।
 कन्यायाः कर्कटे याते मातृतन्त्रुविनाशनम् ॥
 सिंहात् विषुने याते लियां व्याधिर्भवेद्यम् ।
 कटकात् हरी याते यज्ञे भवति देहिनाम् ॥
 पितृबन्धुमृति वियाचापान्त्रोपं गते पुनः ॥
 भीनात् शूष्मिके याते ज्वरो भवति देहिनाम् ।
 पायोनात् कर्कटे याते मातृपन्त्रुवधूमृतिः ॥ १८ ॥

Sloka 18. When there is a transit from Meena to Vrischika, fever attacks the persons concerned. When there is a passage from Kanya to Kataka, the death takes place of one's mother, relation or wife.

कटकात् हरी याते यज्ञरोगं चदेश्वरः ।
 सिंहात् विषुनं याते स्वस्त्रीव्याधिर्भूतिर्भवेत् ॥ १९ ॥

Stoka 19. When there is a passage from Kataka to Simha (after a मण्डुकपूति - Mandukaputi), a wise astrologer should predict a disease due to an ulcer or wound. When there is a passage from Simha to Mithuna, there will be disease or death of one's own wife.

पुत्रवन्धुमृति विद्याचापान्मेवं गते पुनः ।
शुभग्रहेऽसिद्धमयं पापग्रहपूते भयम् ॥ २० ॥

Stoka 20. When the transit is from Dhanus to Mesha, the death of a son or other such relative is to be apprehended. When an auspicious planet occupies the house of transit, there is no risk; but when it has a malefic planet, there is danger.

फन्यायाः कर्कटे याते पूर्वभागे महान् भयेत् ।
उत्तरै दिशमाधित्य शुभयात्रां गमिष्यति ॥ २१ ॥

Stoka 21. When there is a transit from Kanya to Kataka the person concerned becomes great during the former portion of it, and goes upon a happy trip towards the north.

सिंहाणि भिषुने याते पूर्वमार्गं विसर्जयेत् ।
कार्यार्थे हु नैऋत्या शुखयात्रै गमिष्यति ॥ २२ ॥

Stoka 22. When there is a transit from Simha to Mithuna, the former portion thereof should be shunned as inauspicious at the commencement of an undertaking, but a trip then in the southwest will be auspicious.

कर्कदाहधिष्ठे सिंहे कार्यहानिथ रोगकृत् ।
दक्षिणै दिशमाधित्य पश्चादागमनं भवेत् ॥ २३ ॥

Stoka 23. When there is a transit from Kataka to Simha in a सव्या (Savya) movement, there is failure of one's business and sickness comes in its wake; and

there is a return via southwest towards the south—i. e. in plain English, there is a passage from Simha towards Vrishaba through Mithuna.

मीनाच्च युधिके क्रान्ते उदगमच्छति सङ्घटम् ।

चापान्मैपे भयं यावा च्याविर्बन्धुमृतिर्भवेत् ॥ २४ ॥

Stoka 24. When there is a passage from Meena to Vrischika, i. e. in the northern direction, trouble disappears. When the transit is from Dhanus to Mesha, the passage is risky; disease and death of a relation may occur.

तत्र संपदिवाहादि शुभे भवति पश्येत् ।

शुभारुदे चूपमीतिः सर्वसंपत्करी नृणाम् ॥ २५ ॥

Stoka 25. When this passage is reversed, i. e. from Mesha to Dhanus there is prosperity, marriage and other such auspicious event. When the house of transit is occupied by a benefic planet, there will be royal favor leading to every kind of prosperity.

देहो मेपश्चापसिंहाजमानां जीवशापी गोप्यपूनकमानाम् ।

आकोकरो देहसंर्दृ चूपगमं लीवं सब्ये चापसंब्ये विलोमात् ॥

Stoka 26. In the case of the चक्र (Chakra) belonging to Mesha, Dhanus and Simha, the lord of the देह (Deha) is Mars and the lord of जीव (Jeeva) is Jupiter. In the case of the चक्र (Chakra) belonging to Vrishabha, Kanya and Makara, the lord of the देह (Deha) is Saturn and that of जीव (Jeeva) is Mercury. This holds good for सव्यचक्र (Savya chakra). This is to be taken in reverse order for the अपसव्यचक्र (Apasavya chakra).

NOTES.

Compare the following from an astrological work (name unknown).

४ सन्दर्भे ३

मेवस्य तु स्वयं देहो चकुर्जीः प्रकीर्तिः ।
 मौमशुक्लेन्द्रुजेन्द्रर्कसौम्यमूष्मारमन्त्रिः ॥
 शृण्व मन्त्रो देहो मिथुने भीव उच्चये ।
 मन्त्रौ गुरुहुनौ शुक्रप्रीम्येन्द्रर्कशुषालया ॥
 पितृनस्य शुपो देहः स्वयं गीवः प्रकीर्तिः ।
 शुक्रकौ गुरुर्मन्त्रौ गुरुमीमौ शुगुरुषः ॥
 कुलीरस्य स्वयं देहो मीमो भीवः प्रकीर्तिः ।
 इन्द्रर्काः शुगुर्मीमो गुरुर्मन्त्रौ गुरुलापा ॥
 लिहस्य शुभ्रिकं देहं मीमो नीव इहोच्चये ।
 मौमशुक्लेन्द्रुनेन्द्रर्कसौम्यमूष्मारमन्त्रिः ॥
 कल्पायाः कलरो देहः स्वयं गीव इति स्तृतः ।
 मन्त्रौ गुरुहुनौ शुक्रतुवन्द्रर्कसौम्यकाः ॥
 तीक्ष्णिकायाः स्वयं देहः कल्पा नीव इहोच्चये ।
 शुक्रवत्रौ गुरुर्मन्त्रौ गुरुलापे लिनो शुबः ॥
 शुभ्रिकस्य कुर्णीरो त देहो भीमो षडः स्तृतः ।
 इन्द्रर्कदाः सिंगो मीमो गुरुर्मन्त्रौ गुरुः स्तृतः ॥
 नापस्य मंपो देहः स्तृत् स्वयं नीव इति स्तृतः ।
 मौमशुक्लेन्द्रर्कप्रीम्यमूष्मारमन्त्रिः ॥
 मरकरस्य स्वयं देहो मिथुनो भीव उच्चये ।
 मन्त्रौ गुरुः कुम शुभ्रो शुपेन्द्रर्कशुषालया ॥
 कुमस्य शुपामो देहो मिथुनो भीव उच्चये ।
 शुक्रकौ गुरुर्मन्त्रौ गुरुमीमौ शुगुरुषः ॥
 मीमस्य तु स्वयं भीमो देह कलर्कः स्तृतः ।
 इन्द्रर्कदाः शुगुर्मीमो गुरुर्मन्त्रौ गुरुलापा ॥

युधपदेहजीवौ तु पापग्रहयुतौ तथा ।

राजचोरादिभीतिश्च द्वाभ्या भूत्सुर्ने संशयः ॥ ३१ ॥

Stoka 31. If देह (Deha) and जीव (Jeeva) be simultaneously occupied by a malefic planet, there is danger to be feared from the king, robbers or other such agency, but if they be simultaneously occupied by two malefic planets, death will undoubtedly happen.

अप्रिवाधा रवौ विद्याधन्दे ज्वलन्तवाधकम् ।

मौमे शुखकृता पीडा चाग्निवाधकरं मुष्टे ॥ ३२ ॥

गुरी चोदरवाधा स्थात् शुक्रेऽपिभयमामयात् ।

शनै शुलमैन पाधा स्थात् राहो विपक्षतौ रुजम् ॥ ३३ ॥

Stokas 32-33. Damage by fire will result when the Sun is in such a malefic position. The Moon in the same position will cause injury by conflagration. Mars will bring on hurt inflicted by a deadly weapon. Mercury will produce trouble due to flatulence. Jupiter in such an inauspicious position will cause trouble in the stomach. Venus will bring on risk by fire; Saturn produces colic; Rahu gives birth to ailments due to venomous bites.

आत् स्थानगतो जीवो दामस्थानगतः कुजः ।

तथा जन्मगतो मन्दो राहुर्नेवमराक्षिगः ॥ ३४ ॥

चन्द्रोऽष्टमशूरं यातः स्योऽदिक्षुर्गृहं गतः ।

मुष्टः सप्तमसायसो भार्गवः शुक्रराक्षिगः ॥ ३५ ॥

इत्येवं मरणस्थानं त्रिशूदं पापव्युत्पत्यवा ।

पापक्षेऽतिनिवासे दुर्बले दुःखमामुपात् ॥ ३६ ॥

Stoka 34-36. Jupiter in the 3rd house, Mars in

the 7th, Saturn in the natal star, Rahu in the 9th house, the Moon in the 5th, the Sun in the 12th, Mercury in the 7th and Venus in an inimical house are each of them मरणस्थान (Maranasthana) or death occasioners. When the planet which is thus termed मरणस्थान (Maranasthana) is in conjunction with a malefic planet or aspected by one such or occupies an inimical or depression house or is destitute of strength, the person concerned comes to grief.

॥ देहजीवफलम् ॥

भागुः करोति विविधापदमर्थनाशं
आतिंउवरारिजनभीतिपदन्युति च ।
पित्तातिंगुलमग्रहणीक्षयकर्णरोगं
पथादिवन्धुमरणं सदेजादिनास्थम् ॥ ३७ ॥

Stoka 37. The Sun, when in देह (Deha) or जीव (Jeeva) causes adversities of various sorts, loss of wealth, disease, fever, risk from enemies, loss of one's place, bilious affections, spleen, diarrhoea, consumption, disease of the ear, death of cattle and kindred and the loss of brother or other dear relation.

चन्द्रः स्ववन्धुजनरत्नमकन्यकाति-
मारोग्यभूषणसुखर्वसराद्यपूज्यम् ।
दानकियादिसुरभूषुरपुण्यतोर्थ-
खानार्चनं सुदुसुखाभसुर्वं करोति ॥ ३८ ॥

Stoka 38. The Moon leads to association with one's own kith and kin culminating in the acquisition of a virgin girl as a helpmate, to health, ornaments, luxurious apparel and respect in the land; to acts of

॥ अवसरसदपदके ॥

युविकरण धतुरीयो देहः कर्णनकः स्मृतः ।
 गुरुमेन्द्री गुरुर्पीमो भूगुः सौम्यार्थान्द्रमाः ॥
 तौलिकाचारः स्मृतं देहः कल्पा नीव इति स्मृतः ।
 सौम्यभूवारदेवेन्या मन्दो घापालितोलिकाः ॥
 कल्पायाः कल्पका शीवः कुमो देह इति स्मृतः ।
 तौम्यार्थान्द्रुषुभाः शुक्लश्ची गुरुशनी तथा ॥
 मिहरस्य शूदिको देहो मीनो नीव इति स्मृतः ।
 गुरुवन्दो भूगुः सौम्याः सुर्येन्द्रुष्टा भूगुः कुमः ॥
 कुलीरस्य चरये देहो मीनो नीव इति स्मृतः ।
 गुरुमेन्द्री गुरुर्पीविः शुक्लमीम्पी रविः शशी ॥
 विषुवस्य लवं जीवो शूपमो देह उच्यते ।
 सौम्यभूवाराशुरार्किमन्देन्यामा भगुलपा ॥
 शूगलप्य मकरो देहो विषुने नीव उच्यते ।
 तौम्यार्थान्द्रुष्टाशुक्लवरगुरुमन्द्रशनिवाराः ॥
 निषस्य तु स्पर्यं देहो चतुर्तीवः प्रसीर्तिः ।
 गुरुर्शितसौम्यार्को रन्दुसौम्यशिताः कुमः ॥
 मीनस्य तु स्पर्यं जीवो देहः कर्णनकः स्मृतः ।
 गुरुर्वन्द्री गुरुर्पीमभूगुमीम्या रविः शशी ॥
 कुमस्य तु एषो देहो विषुनो नीव उच्यते ।
 मोम्यभूवारागूरुपो मन्दो जीवः कुमः कविः ॥
 महरस्य लवं वैटो विषुने नीव उच्यते ।
 सौम्यार्थान्द्रुष्टाशुक्लाशुरामन्द्रशनिवारा ॥
 चापस्य तु स्पर्यं जीवो मेषो देह इति स्मृतः ।
 गुरुर्शुक्लगीम्यार्थान्द्रमीम्या भूगुः कुमः ॥

उक्ता देहो युग्मकोणं गतानीं जीवं युग्मागरिमाहूमूर्तिनिन्द्राः ।

मीनो जीवः कर्कटो देहराश्चिः सब्ये चक्रे कर्किकीटान्त्यसानाम् ॥

Sloka 27. In the सव्यचक्र (Savya chakra), the lord of देह (Deha) is Venus and the lord of जीव (Jeeva) is Mercury in the case of the चक्र (Chakra) belonging to Mithuna, Thula and Kumbha. With respect to the चक्र (Chakra) owned by Kataka, Vrischika and Meena, the lords of जीव (Jeeva) and देह (Deha) are respectively Jupiter and the Moon.

देहजीवसमायुक्तं मार्त्सिरविगोगिभिः ।

एकैक्षयोगे मरणं यद्यग्योगे न संशयः ॥ २८ ॥

Sloka 28. When Mars, Satorn, the Sun and Rahu occupy देह (Deha) and जीव (Jeeva) separately, death is to be feared. Of this there can be no doubt when several of them occupy these places.

देहयुक्तो यदारोगं जीवयुक्तो यहन्त्रयष् ।

आभ्यां संयोगमाप्नेण हन्त्यते नाथं संशयः ॥ २९ ॥

Sloka 29. The planet occupying the देह (Deha) produces a dangerous malady while the one occupying the जीव (Jeeva) brings on great risk. If both the देह (Deha) and जीव (Jeeva) be occupied by the malefic planets named (in the previous sloka), then, undoubtedly, the person concerned becomes a victim.

अधिरोगो यवेद्याभ्यामपमृत्युलिभिर्वैत् ।

चतुर्भिर्मृतिरापना देहजीवे यवेच्यदि ॥ ३० ॥

Sloka 30. With two malefic planets in the देह (Deha) or जीव (Jeeva) there will be growing disease; with three of them, there ought to be sudden or untimely death. When all the four are present, death sets in.

gift and to the propitiation of Gods and Brabmins at baths in holy waters; to soft repose and pleasant meals.

भीमः करोति वन्नुतापरुग्मिचोर-
 भीति सवन्नुकलहं सहजादिनाशम् ।
 क्षेत्रार्थनाशपदविच्छुतिषुद्धनीतिं
 गुन्मार्दकुटुविग्रहत्रयं कुरुचिः ॥ ३९ ॥

Slaka 39. Mars in a bad position, produces inflammation of the body, disease and dread of fire and robbers, quarrel with kindred, death of a brother or other dear relation, loss of land and treasure, falling off in rank, policy leading to war, colic, piles, leprosy, danger from venomous reptiles and fermen.

ज्वरमासुरिका पैस्यं ग्रन्थिस्फोटं कुजला च ।
 दिपामिश्रत्वचोरात्मृष्मीति वदेद्यथः ॥ ४० ॥

Slaka 40. Fever, small-pox, biliousness, knotty tumour, danger from venomous reptiles, fire, weapons, robbers, foes and the king should a wise astrologer predict in addition, with respect to Mars.

सौम्यः करोति सुहृदाममहस्यताद-
 विज्ञानशीलनिग्रामशास्त्रपोषम् ।
 स्त्रीपुत्रदारसृपभूपणगोपजाय-
 लामं विवेकपन्नुद्दिपशोभिषुद्धिषु ॥ ४१ ॥

Slaka 41. Mercury secures the favor of benevolent, trusty great men, a knowledge of worldly affairs, good manners, an insight into Vedas, philosophy and science; the acquisition of women, progeny, wives, royal ornaments, kine, elephants and horses; the increase of discernment, wealth, intellect and fame.

जीवः करोति विविधार्थसुखं महत्वं
राज्याभिषेकमवनिप्रसूत्यज्ञनावयम् ।
स्त्रीपुत्रलाभसुखभूपण्मोजनार्थं-

मारोग्यकीर्तिविजयं च परोपकारम् ॥ ४२ ॥

Stoka 42. Jupiter leads to the many joys of affluence, eminent rank, coronation in the kingdom, the esteem of kings and similar honors; blessings of a family life, ornaments, abundant food, wealth, health, fame, victory and beneficence.

शुक्रः करोति रतिलाभसुखाङ्गादि-
चिश्चारवारार्थपशुवाहनरसजाटम् ।
गानकियानठनगोष्ठिमहस्मतापं
सत्त्वीर्तिदानविभवं सुजनैः समाजम् ॥ ४३ ॥

Stoka 43. Venus secures sexual delight and the society of fine women; the pleasures of pictorial art, fine apparel, wealth, cattle, vehicles, gems and precious stones; musical concerts, dancing parties, lordly magnificence, good fame, great liberality and association with the virtuous.

मन्दः करोति कलहं चनुकुन्द्रमृत्यु-
चन्द्रातिमभिरिषुभूतमयं विपार्तय् ।
मानार्थदानिमभिमानकल्पयुत-
नाशं गृहार्थकृषिवाणिजयोविनाशम् ॥ ४४ ॥

Stoka 44. Saturn brings about quarrels, physical pain, death, affliction of relatives; dread of fire, enemies and gibbets, *त्रिशूल*-four venomous reptiles; loss of honor, of wealth, of self respect; of wife, of children, of home-comforts, of agriculture, of trade and of cattle.

राही देहे जरिपी दात्मा धनधुक एष परिशमम् ।
पक्षघाता दिपी दीर्घा च राजभीति च देव्रूणाम् ॥ ४५ ॥

Stoka 45. An astrologer may predict that when Rahu occupies देह (Deha), the people concerned suffer annoyance from enemies, see their relations in trouble, have to take to a wandering life, are afflicted with palsy and have to fear danger from their king.

केतौ चोराग्निपीडादिरक्षसापादिपीडनम् ।
दारिण्यं धनधुनार्थं च स्वाननार्थं धनधयम् ॥ ४६ ॥

Stoka 46. When Ketu occupies देह (Deha), trouble crops up from thieves, fire and bleeding; poverty, loss of relations, loss of place and loss of wealth also result.

॥ इति देहजीवफलम् ॥

॥ अथ चक्रदशाफलम् ॥

लगचक्रदशाकाले देहारोग्यं महसुखम् ।
कीर्तिशूष्णराज्यार्थं तु दासं वरायतिम् ॥ ४७ ॥
शुभक्षेत्रे शुभं सर्वं पापर्थं कलमन्यथा ।
तदत्पापसमाप्तके शुभमुक्ते शुभाधिकम् ॥ ४८ ॥
स्वक्षेत्रतुङ्गमित्रस्वखेचरेण समन्विते ।
विलगचक्रपाके तु राज्यार्थं नुपश्जनम् ॥ ४९ ॥
नीचमूढारिराशिस्वखेचरेण समन्विते ।
पुत्रदारादिनार्थं च मिथे मित्रफले वदेत् ॥ ५० ॥

Stokas 47-50. At the time the चक्रदशा (Chakra-dasa) of the Lagna is in progress, health of body, much happiness, acquisition of fame, ornaments, dominion,

wealth, children, wives and apparel may be announced. If the Lagna be in an auspicious sign, everything will come off auspiciously; it will be otherwise when the Lagna is in a malefic sign and also when occupied by a malefic planet. When the Lagna being in a benefic sign is also occupied by a benefic planet, the result will be exceedingly happy. If the planet in the Lagna be in its swakshetra, in its exaltation or in a friendly house and the चक्रदश (Chakradasa) of the Lagna be in progress, dominion, wealth and honor from the sovereign will accrue. If, on the other hand, the planet in the Lagna be depressed, eclipsed, or in an inimical house, there will be loss of children, wife and such other dear objects; if the Lagna and its occupants be of a mixed character, the astrologer should declare the effect to be of a mixed nature.

द्वितीयराशिचके तु पन्धान्यविवर्धनम् ।

भोजनं सुतदाराति क्षेत्रगतेनृपपूजनम् ॥ ५१ ॥

विद्याति वाक्पद्मुखं च सद्गोषुया फालयापनम् ।

शुभमेवं खात्पापर्वं फलमन्यथा ॥ ५२ ॥

Stoka 51-52. During the चक्रदश (Chakradasa) of the 2nd Rasi may be expected increase of wealth and corn, good food, acquisition of children and wives, lands, cattle, honor by the sovereign, attainment of knowledge, eloquence and amusement in good company. When the Rasi in question is auspicious, such good effect as has been said above will follow, it will be otherwise when the Rasi is malefic.

द्वितीयराशिचकस्य परिपाके महासुखम् ।

मध्यमोज्यफलाति च शोर्यं र्घ्यं मनोजयम् ॥ ५३ ॥

कर्णभिरणवस्त्रासि कण्ठभूपणमायतिष् ।

अच्चपानादिरामपत्ति शुभराशी शुभं वदेत् ॥ ५४ ॥

Stokes 53-54. When the चक्रदशा (Chakradasha) of the 3rd Rasi ripens, it will be the good fortune of the person concerned to enjoy much happiness, to get in abundance fruits edible and palatable, to display heroism, firmness and self-control, to be presented with ear-rings, apparel and neck-ornaments, to attain to dignity and to possess food, drink and other good things of life in abundance. The astrologer is to announce good effects when the Rasi is good.

चतुर्थराशिचक्रदश पाके याहनभूपणम् ।

सीमासि तीर्थयात्रादिमहज्जननिषेवणम् ॥ ५५ ॥

चित्तशुद्धि महोत्साहं शीतुतास्ति कृपिकियाम् ।

चन्द्रपूलेश्व्राभिष्टुद्धि च गृहलार्यं भवत्सुखम् ॥ ५६ ॥

आरोग्यमर्थलार्यं च शुगन्धात्मवरभूपणम् ।

शुभर्षे वोमनं विद्यात्पापवै सर्वनाशनम् ॥ ५७ ॥

Stokes 55-57. When the चक्रदशा (Chakradasha) of the 4th Rasi begins to ripen, the person concerned will get vehicles, ornaments, new lands in the frontier; make pilgrimages to sacred shrines and the like; obtain conspicuous honor from his own community; enjoy purity of the heart; engage in some great enterprise; be blessed with wife and children; engage in agriculture; acquire new friends and new landed property, new houses; derive much happiness, command good health, resources and articles of the toilette such as perfumes, wearing apparel and ornaments. The good things the astrologer is to divine when the Rasi is good; but all this will be absent when the Rasi is bad.

सुतराइपात्मके चक्रे राज्यासि राजपूजनम् ।
 स्त्रीसुतासि महाधीर्यमारोग्यं पन्नुपोपगम् ॥ ५८ ॥
 अनन्दानं यशोलाभं आनन्दादिधमहोदयम् ।
 उपकर्त्त्वमर्थासि वाहनाम्बरभूषणम् ॥ ५९ ॥
 शुभपापक्षजे सर्वं ग्रहयोगादिसंगवग् ।
 पूर्ववयोजयेत्तत्र चररात्रौ पदच्युतिप् ॥ ६० ॥

Stokes 58-60. During the चक्रदास (Chakradasa) of the 5th Rasi may be had kingship, honor by the sovereign, acquisition of wives and children, exceeding stability, sound health, the cherishing of relatives, dispensing of food, acquirement of fame, jubilee and great prosperity, beneficence, attainment of wealth, vehicles wearing apparel and ornaments. The astrologer should as before apportion the effects properly according as they are due to malefic or benefic Rasis and the presence in them or aspect of them by malefic or benefic planets. He is to add loss of place or position when the Rasi is a moveable one.

चक्रस्य पपुराशेष्टु परिपाकेऽप्रिजं भवम् ।
 चौरारिविषभूषाति स्वाननादं मटद्वयम् ॥ ३१ ॥

॥ ६२ ॥

चन्दनं निगलप्रासि ऋणदारियपीडनम् ।
 पापक्षे कलमेवं स्यान्मित्रे शुभगृहे मति ॥ ६३ ॥

Stokes 61-63. During the ripening of the चक्रदास (Chakradasa) of the 5th Rasi, the person concerned has to apprehend danger from fire, trouble from thieves, from enemies, from poison, from the sovereign, loss of

place, great risk due to gonorrhoea, colic, jaundice and kindred ailments, diarrhoea and consumption, ill-fame, loss of wives, wealth, children and relatives, captivity, being put in irons, harassment on account of debts and poverty. These will be the effects when the Rasi is malefic. The effect will be mixed when the 6th Rasi is benefic.

कलव्राणिचक्षण परिषाके फरयहः ।

स्त्रीसुखं पुष्टलाभं च धूतसप्तशुदादिकम् ॥ ६४ ॥

फृगिगोमजभूपासि राजपूज्यं महेशः ।

दुष्टराशीं फलं सत्यं शुभसेचक्षसंकुते ॥ ६५ ॥

Slokas 64-65. During the ripening of the चक्रदासा (Chakradasa) of the 7th Rasi may be expected marriage; the joy with a wedded consort; the birth of a son, the pleasures of the table—such as ghee, dhal and sugar; success in agriculture, acquisition of cattle, elephants and ornaments, honor by the sovereign and great renown. When the 7th Rasi is benefic and is occupied by a benefic planet, the good effects spoken of will surely follow.

मृत्युचक्रदशाकाले महाःसं घनधर्यम् ।

साननाथं चन्द्रुनाथं शुष्ठोदरनिषीठनम् ॥ ६६ ॥

दारिण्यमन्तविडेपमवाकावपर्मर्यम् ।

पापक्षं पापसुर्योगे फलमेतं निनिर्दिशेत् ॥ ६७ ॥

Slokas 66-67. During the चक्रदासा (Chakradasa) of the 8th Rasi there will be much misery, waste of wealth, loss of place, loss of relations, gripping pain in the privities and the stomach, poverty, famine and danger from an enemy. These effects the astrologer may announce

when the Rasi is malefic and occupied by a malefic planet.

शुभचक्रदशाकाले शोभनं भवति धूपम् ।
 पुत्रमित्रफलत्रार्थकपिगोग्रहभूपणम् ॥ ६८ ॥
 सत्कर्मधर्मसंसिद्धिं महजनपरिगृहम् ।
 शुभराशी शुभं सर्वं पापराशी विषयेः ॥ ६९ ॥

Stokas 68-69. When the चक्रदश (Chakradasa) of the 8th Rasi sets in, good will certainly result—viz. children, friends, wives, wealth, agriculture, cattle, houses, ornaments, accomplishment of good works and charity; the securing of adherents among men connected with the great men in power. All this will accrue when the Rasi is propitious. It will be otherwise when the Rasi is malefic.

कर्मचक्रदशाकाले राज्याति शृपूजनम् ।
 सत्कर्तिदात्पुत्रास्त्वधुतज्ञं भद्रत्वम् ॥ ७० ॥
 आद्वाप्तस्त्वमारोग्यं सहोषुधा कालयापनम् ।
 सत्कर्मफलमैश्चर्यं शुभराशी वदेद्गृहः ॥ ७१ ॥

Stokas 70-71. When the चक्रदश (Chakradasa) of the Rasi of the 10th bhava is in progress and when that Rasi is propitious, the following good things may be predicted by a competent astrologer—acquisition of a kingdom, honor by a king, good fame, great rejoicing in the society of one's wives, children and relatives, possession of authority, sound health, pleasant recreations in company with good people, the fruit of good works and supremacy.

लाभचक्रदशाकाले घनरात्यारोग्यभूपणम् ।
 चिचित्रवस्त्वाममनं गृहोपकरणं लभेत् ॥ ७२ ॥

स्त्रीपुत्रबन्धुसौन्यासि ऋषद्रव्यायति शुभम् ।
राजप्रीति महस्तङ्गं प्रवदन्ति शुभोदये ॥ ७३ ॥

Stokas 72-73. During the चक्रदा (Chakradasa) of the Rasi of the 11th bhava, the person concerned will come into possession of money, health, ornaments and have an accession of varied property and household furniture. When good planets appear in the Rasi in question, the astrologers declare there will be, as the result hereof, comfort and happiness secured to the females, the children and the relatives, return from reproductive investments, real prosperity, royal favor and good fellowship.

ज्ययचक्रदशाकाले देहाति स्वपदच्छुतिष्ठ ।
चोरामिनृपकोपादि बन्धुवीरुपपीदनग् ॥ ७४ ॥
उद्योगभङ्गमालां रुपिगोभूमिनाशनम् ।
दारियं कर्मद्वकर्द्य पापार्थं तु न संशयः ॥ ७५ ॥

Stokas 74-75. When the चक्रदा of the Rasi of the 12th bhava is in progress and when that Rasi happens to be malefic, the following evils may without doubt crop up—bodily suffering, loss of place, encounter with robbers, fire, royal displeasure and the like : trouble from relatives from women and from the king : obstruction of activity, lassitude, loss in agriculture, in cattle and in lands : poverty and want of occupation.

॥ इति चक्रदशाफलम् ॥

लग्नादिक्कादशान्तार्णि गावानां फलमीटयम् ।
प्रोक्तमत्र विशेषोऽस्ति विशेषान्कम्यतेऽधुना ॥ ७६ ॥

Stoku 76. We have thus stated the effect of the bhavas from the Lagna to the twelfth (both inclusive).

It has got a peculiarity which is now going to be specially pointed out.

तच्चाशीशवीर्येण यथायोग्यं प्रयोजयेत् ।
राशीश्वरे चलयुते स्तोत्रमित्राखण्डके ॥ ७७ ॥

मित्रान्विते पुर्वेष्टे यत्प्रोक्ते तच्छुर्म वदेत् ।
चलहीने इरिनिचिस्ते दिनेशकरपीदिते ॥ ७८ ॥
पष्टाएमव्ययस्याने पापशत्रुनिरीक्षिते ।
तद्राहिषे तु जनने कर्त्त राशयुद्धवं फलम् ॥ ७९ ॥

Stokas 77-79. In accordance with the strength of the planet owning a particular Rasi under consideration should the astrologer use suitably the rule enunciated; when the lord of the Rasi in question is possessed of strength occupying a vargi belonging to its exaltation house, to a friendly sign or to itself and when the associated planets are friendly and the aspecting ones benefic, the good effects stated already may be announced. But when the lord of the Rasi has no strength being in its depression, in an inimical house or eclipsed by the Sun's rays or when it occupies the 5th, the 8th or the 12th bhava and the aspecting planets are malefic or unfriendly —when such is at birth the state of the planet owning the Rasi under consideration—the effect produced by it will be painful.

फलं तद्दिग्गुणं कर्त्त शुर्म राशयुद्धवं फलम् ।
अधिपस्य चलं हीनं यदि चानर्थमाम्याद् ॥ ८० ॥
अधिपस्य चलाधिक्यं राशयुद्धवफलं शुभम् ।
यदि चेद्दिग्गुणं सौम्यं फलत्वेव न संशयः ॥ ८१ ॥

Stokas 80-81. The effect produced by a Rasi is of

two sorts : bad as well as good. If the lord of the Rasi be without strength, the person concerned will suffer the evil effects. If the planet owning the Rasi predominate in strength, the effect of the Rasi will be good : and if the Rasi be capable of producing good as well as evil, while its lord continues predominant, the good will undoubtedly come to pass.

अधिष्ठे चरराशिस्ये चरराश्यंशकेत्रपि वा ।
चरराश्युद्धर्वं चक्रं विदेशगमनप्रदम् ॥ ८२ ॥

Stoka 82. If the lord of the Rasi referred to in the preceding slokas be in a moveable sign or occupy a Navamsa owned by a moveable sign and if the कालचक्र (Kalachakra) be that produced by a moveable sign, the person concerned will have to go to a foreign country.

यावद्यक्तं चदा ब्रियं परेकसिन् चरे सति ।
विदेशगमनं वाऽपि स्वस्थानास्ति विनिर्दिष्टेत् ॥ ८३ ॥

Stoka 83. In the case adverted to in the preceding sloka, the repairing to a foreign country will continue as long as the चक्र (Chakra) in question lasts. If one, and not both, of the above conditions have the characteristic of movability, the astrologer should decide the question of the person concerned going to a foreign country or being in his native place just as the balance of forces tends to the one or to the other.

संज्ञाप्याये च यत्प्रोक्तं कर्मान्विच च गतफलम् ।
फलमाथयत्वं यद्यत्थानवन्वर्य च यत्फलम् ॥ ८४ ॥
यत्प्रोक्तं रात्रयोगादौ चान्द्रयोगे च यत्फलम् ।
नामसादिषु यत्प्रोक्तं शुमपाषेष्वणादौपि ॥ ८५ ॥

दिग्रहादिषु यत्प्रोक्तं प्रह्लाणं पूर्वस्त्रिभिः ।
तद्राशिचककाले तु स्थिया योजयेद्धधः ॥ ८६ ॥

Stoka 84-86. Planetary effects which it is possible to foretell have been described, some of them in the संग्न्याध्याय (Sangnya adhyaya) i.e. in the chapter on Definitions, Adhyayas 1 & 2), some in the chapter on कर्मा जीव (Karma Ajeeva-Adhyaya 15), some in that treating of the आश्रय (Asraya) yogas (Adhyaya 7), and some in connection with the particular positions of planets (Adhyaya 8), with the Rajayoga, Chandra yoga, Nabha-sa yogas (Adhyaya 7) and the like, and also some as due to good and bad aspects and to the combinations in one and the same bhava of two or more planets. An intelligent astrologer should, by a due exercise of his faculties, consider well these planetary effects as they have been described by ancient sages and utilise them for making his predictions in connection with the कालचक्रदासा (Kala-chakradasa).

मेषादिराशिचकं तु भूमगे न्यस्य दक्षिणम् ।
अल्यादिवौतरं यत्र उच्चकं तत्र निर्दिशेत् ॥ ८७ ॥
फलं वा विफलं चाऽपि प्रागादिवचराद्धधः ।
राशिदिग्मागतो चाऽपि तद्गमां विनिर्दिशेत् ॥ ८८ ॥ ..
यथोपदेशमार्गेण सर्वपां फलमीरश्चम् ।

Stokas 87-88½. Lay out upon the floor a diagram of the दक्षिणचक्र (Dakshina Chakra) which begins with Mesha and ends with Meena. Draw also another diagram on the ground, of the उत्तरचक्र (Uttara Chakra) beginning with Vrischika and ending with Dhanus in the reverse order. Success or failure and whether

it be in the East, West, North or South, a wise astrologer can ascertain as pointed out by the Rasis and the planets in a horoscope according to their strength. Every body can have such things foretold in respect to his life in the way that has been pointed out.

कालचकगतिस्थेथा निधिवा पूर्खतिरिभिः ॥ ८९ ॥

मण्डलकगमनं चैव पृष्ठतो गमनं तथा ।

सिंहावलोकनं नाम शुनरागमनं भवेत् ॥ ९० ॥

Slokas 89-90. The progress of कालचक (Kalachakra wheel of time) has been ascertained by ancient sages to take place in three ways—(1) मण्डलगमन (Mandukagamana) a frog's leap; (2) पृष्ठतोगमन (Prishtatogamana) a going backward in view to the same movement; (3) सिंहावलोकन (Simhavatlokana) the glancing of a lion which consists in returning by the way traversed already.

एषुरो गमनं चैव कर्किकेस्तरिणोरपि ।

भीनवृश्चिकयोश्चापभेषयोः केसरी गतिः ॥ ९१ ॥

कन्याकर्किटयोः सिंहशुगमयोर्मण्डका गतिः ।

Slokas 91-91½. The second of the three movements mentioned in the previous sloka occurs in respect to the signs Kataka and Simha. The third, i.e., सिंहावलोकन is a direct passage between Meena and Vrischika, as also between Dhanus and Mesha either way. The frog's leap is the direct passage between Kanya and Kataka, as well as Simha and Mithuna (avoiding in each case the intermediate sign).

- **सिंहावलोकतमये ज्वरातिस्थाननाशनम् ॥ ९२ ॥**

चन्द्रुलेहादिनाश्य च समानवृनपीडनम् ।

जले वा पतनं कृषे विपश्चामिज्ज भयम् ॥ ९३ ॥
वाहनात्पतनं वाऽपि दशालिद्रान्विते सति ।

Slokas 92-93. At the time of a सिंहावलोकन (Simha-valokana), astrologers say, there will be suffering caused by fever, loss of place, of a loving relation or other such person, distress to persons having the same status as the owner of the horoscope in the family, accident in water such as falling in a well, danger from poison, fire of some deadly weapon, and being thrown from a vehicle. All this is likely to happen when the दशालिद्र (Dasachidra), i. e. the dasa period, bhukti, apahara, etc. of an illplaced malefic planet (*vide* next sloka).

मूरास्तनीचापश्चयस्तेवरस दशा चदि ॥ ९४ ॥
दशालिद्रमिति हेत्यं प्रवदन्ति विषयितः ।

Sloka 94. 'The term दशालिद्र (Dasachidra), astrologers say, is applied to a period when the dasa of a malefic, eclipsed, depressed or ill-placed planet is in progress.

मण्डुकगामिस्त्रभूतसमये मरणं सुरोः ॥ ९५ ॥
पित्रोर्वा विपश्चामिज्जवरनोरात्मिभर्त्यम् ।

Sloka 95. At the time a मण्डुकगमन (Mandukagama-na) occurs, the death of a revered person or of one's parents may happen; or there may be danger from poison, deadly weapons, fire, fever or incendiary brigands.

मण्डुकसमये सच्ये समानजनपीडनम् ॥ ९६ ॥

Sloka 96. If the मण्डुकगमन (Mandukagamana) refers to a सव्याचक (Savyachakra), there will be distress to per-

sons in the family holding equal status with the owner of the horoscope.

केसरीयुग्ममण्ड्के मातुर्मरणमादिशेष् ।

मरणं राजभीति च सचिपात्मसेर्वयम् ॥ ९७ ॥

Stoka 97. When the मण्डूकघटि (Mandukagati) is between Simha and Mithuna, the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सच्ये सिंहावलोके हु चतुष्पाद्वयमधिगम् ।

पृष्ठतो गमनं सच्ये धनपान्यपशुधृपः ॥ ९८ ॥

पितुर्मरणमालसं रात्मानेषु वा मृतिः ।

Stoka 98–98½. In a सिंहावलोक (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a पृष्ठतोगमन (Prishthatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डूकगमने वामे स्त्रीसुखार्तिपरिभ्रमप् ॥ ९९ ॥

वापद्वरं गुग्गाद्वीति पदच्युतिमेर्वयम् ।

सिंहावलोकने वामे स्वानभ्रष्टं पितुर्वृत्तिः ॥ १०० ॥

Stokas 99–100. On the other hand, when the अप्स (Chakta) is अप्सव्या (Apasavya) and there is a मण्डूकप्लुति (Mandukapluthi), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोकन (Simhavalokana) in an अप्सव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

पृष्ठतो गमनं वाऽपि जलभीर्ति पदच्युतिम् ।

पितुर्नीयं तृपक्रोधं दुर्गरीरथ्याटनं बदेत् ॥ १०१ ॥

Stoka 101. If there be a पृष्ठतोगमन (Prishthathogama-na) in an अपसव्यचक (Apasavyachakra), the astrologer may predict an accident in water, loss of place, loss of father, the incurring the displeasure of a sovereign and the person's having to betake in consequence to an inaccessible jungle.

॥ कालचक्रदशा ॥

दसानलादिविभुजङ्गदिनेशभानी

पूर्णासुराजपदविभसमीरणानाम् ।

वाक्यानि साध्यगतिचक्रभवादिकानि

चत्वारि सर्वमूनपः प्रबद्धान्ति तद्वाः ॥ १०२ ॥

Stoka 102. The stars Aswini, Krittika, Punarvasu, Aslesha, Hasta, Revati, Moola, Purvaproshtapada, Uttarashada and Swati conform, as the sages say, to the first four of the formulas for the साव्यचक (Savya chakra).

चित्राहिषुष्ट्यभरणीपूर्वपादेन्द्रमन्त्रिणाम् ।

सन्ध्यचक्रान्त्यवाक्यानि चत्वारि क्रमशो विदुः ॥ १०३ ॥

Stoka 103. The last four of the formulas for the साव्यचक (Savya chakra) apply in their order to the four Padas of the stars Chittra, Uttarabhadrapada, Bharani, Purvashadha and Pushya.

द्विदेवकगलामारपिरुदानवैरिणाम् ।

अपसव्यस्य चक्रस्य वाक्यं चादिचतुष्टयम् ॥ १०४ ॥

Stoka 104. The first four of the formulas for the अपसव्यचक (Apasavya chakra) are applicable to the stars Visakha, Rohini, Makha and Sravana.

sons in the family holding equal status with the owner of the horoscope.

केसरीयुगमण्ड्के मातुर्मरणमादियेत् ।

मरणं राजभीति च सविष्यात्मर्मेयम् ॥ ९७ ॥

Stoka 97. When the मन्दूकगति (Mandukagati) is between Simha and Mithuna the astrologer may predict the death of the mother or of the person concerned, a complicated fever or danger from a king or foemen.

सच्ये सिंहावलोके तु चतुष्पाद्यमग्निवम् ।

प्रशुतो गमनं सच्ये धनधान्यपशुधयः ॥ ९८ ॥

पितुर्मरणमालस्य तत्त्वमासेषु चा मृतिः ।

Stoka 98-98½. In a सिंहावलोक (Simhavaloka) having reference to a सव्यचक्र (Savya chakra), the evil cropping up will be danger from a quadruped or fire. When there is a प्रश्नतोगमन (Prishnatogamana) in a सव्यचक्र (Savya chakra), there will be loss of wealth, grain and cattle, disease or death of a father, or the demise of persons of equal standing.

मण्डूकगमने चामे खीसुतातिपरिश्रमम् ॥ ९९ ॥

तापज्वरं मृगाद्वीति पद्मघुतिमर्मेयम् ।

सिंहावलोकने चामे स्थानमाहुं पितुर्मृतिः ॥ १०० ॥

Stokas 99-100. On the other hand, when the अप्स (Chakra) is अप्सव्य (Apasavya) and there is a मन्दूकप्लुति (Mandukaplutri), it may occasion illness and trouble to the wife or children of the person concerned or a severe fever to himself, or danger from a beast or an enemy, or loss of place. If there be a सिंहावलोकन (Simhavalokana) in an अप्सव्यचक्र (Apasavya chakra), the evil to be dreaded may be loss of place or the death of the person's father.

the initial mahadasa being that of the quarter asterism occupied by the Moon in the horoscope under examination.

An illustration will make the whole thing clear. Take for instance the case of the horoscope given in page 237 supra.

The Moon's position is 9 signs, 14 degrees, 29 minutes, 39 seconds. These when reduced to minutes give 17,069'65. Dividing this by 800 (the number of minutes of a star), we get 21 stars and 269'65 minutes. The person was born after 269'65 minutes had passed in the 22nd star वृषभ (Sravana) i.e. after 69'65 minutes had passed in the 2nd quarter of the star, and the Rasi owning this nakshatra-pada is Tula in the Apasavya chakra. The mnemonic formula corresponding to this pada is शंखग्रन्थिदेव which when translated into figures will become 6-7-8-12-11 10-9-8-7. According to the first school $\frac{69'65}{200} \times 83$ years or 28'90475 years having expired before birth, about 3 years of व्युचिका Kuja dasa (शुभकृतरसा) still remain to be passed at the time of birth of the person concerned. The mahadasas that follows next will be that of मीनास्त्र, then कुम्भकृतरसा, पूर्णकृतरसा, वृश्चक्कृतरसा and इन्द्रियकृतरसा follow in their order. The subsidiary portions of each of these mahadasas belong to these 9 Rasis, e. g., the bhuktis of the 10 years of मीनास्त्रदसा will be (1) चैत्रास्त्र $\frac{10 \times 10}{83}$ years, (2) फ्रिग्नि $\frac{4 \times 10}{83}$ years, (3) एकादशि $\frac{4 \times 10}{83}$ years, (4) अष्टमि $\frac{10 \times 10}{83}$ years, (5) उष्णिष्ठ $\frac{2 \times 10}{83}$ years; (6) उष्णिष्ठ $\frac{16 \times 10}{83}$ years, (7) कृष्णिष्ठ $\frac{9 \times 10}{83}$ years; (8) ग्रेष्म $\frac{15 \times 10}{83}$ years; and (9) उष्णिष्ठ $\frac{7 \times 10}{83}$ years. Similarly for the other dasas.

The second school will maintain that the initial mahadasa of the horoscope under reference is that of शुभकृत out of which $\frac{69'65}{200} \times 16$ or 5'57 years having elapsed already, there is still 10'43 years to be passed and the mahadasas to follow are those of कुम्भकृत, इन्द्रियकृत, वृश्चक्कृत, शुभकृत and so on. The order of the subsidiary periods in each mahadasa is that of the Rasis of the letters in the corresponding formula, e. g. the bhuktis of the 5

जलेशमित्रेन्द्रमृगश्चिष्टाभगर्यमाशङ्कस्तरकाणाम् ।

अन्त्यानि वाक्यान्यपसव्यजानि चत्पारि चक्रोपगतानि चाहुः ॥

Stoka 105. The stars Sathabishak, Anuradha, Jyeshtha, Mrigasira, Sravistha, Uttara phalguni, Purvaphalguni and Ardra conform to the last four formulas for the अपसव्यजक (Apasavya chakra).

॥ अथ सम्बद्धवत्त्वात्पाति ॥

पीरङ्गानोमावासहोधी ॥ १ ॥ नक्षयदासीचर्षणगः ॥ २ ॥

रूपोत्रस्तुनिधायस्त्रम् ॥ ३ ॥ वाणी चर्सं दधिनक्षत्रम् ॥ ४ ॥

हंसश्वशाचरपत्रम् ॥ ५ ॥ शुनालीकरगोमीमा च ॥ ६ ॥

शुदधिनक्षत्रम् । सितः ॥ ७ ॥ वामाङ्गारको व्रश्तुनिधिः ॥ ८ ॥

॥ अपादसव्यवत्त्वात्पाति ॥

धनकेशपराङ्गमित्य ॥ १ ॥ लातादत्रश्तुनिधिदस्ता ॥ २ ॥

चमीमोगीरात्ययनर्थम् ॥ ३ ॥ त्रयोरामीमामेत्तासह ॥ ४ ॥

शश्त्रुनिधिदृसस्तमेव ॥ ५ ॥ गिराख्यधनक्षत्रपरः ॥ ६ ॥

ग्रेमांवाचीसदाविर्षुचे ॥ ७ ॥ दिजसितमिवाङ्गारिका ॥ ८ ॥

NOTES.

Astrologers are divided into two schools according to their manner of applying these formulas. One class explain that each formula applies to a nakshatra-pada of a particular type and gives the order of the Rasi-mahadases composing the entire life represented by the nakshatra-pada and that the subsidiary portions of each Rasi-mahadesa belong to the Rasis mentioned in the formula.

The astrologers of the other class say that each formula is concerned only with the mahadesa of the Rasi owning the corresponding nakshatra-pada (i. e.—to which the formula has reference) and the letters in the mnemonic rule indicate the order and the proportionate lengths of the subsidiary periods of the mahadesa in question; and that a life consists of several such Rasi-mahadesas following one another in the natural order of the nakshatra-padas.

॥ अन्तश्वकम् ॥

दशां दशाब्दसंगुण्यां सर्वायुःसंख्यया हरेत् ।

लब्धमन्तर्देशा वैया चर्षप्रातिदिनादिकाः १०७ ॥

Stoka 107. The period of antardasa of a planet in a महादशा (Mahadasha) is found out by multiplying the latter by the number of years assigned to the planet and dividing the product by the number of years constituting the entire Ayus of the Chakra. The result will consist of years, months, days &c.

चक्रेशाब्दा भुक्तिराशीशराब्देहस्वा तत्तदाशिमानायुरासाः ।

अष्टदा मासा चासरा नाटिकादा दुःखानेशा दुःखरोगाकराः स्तुः ॥

Stoka 108. The years assigned to the lord of the main Chakra dasa should be multiplied into the years for the lord of the Rasi whereof the bhukti in the main dasa is required. The product is to be divided by the maximum life-period for the particular Navamsa to which the कलाचक्र (Kalachakra) belongs. The result in the form of years, months, days and ghatikas represents the bhukti required. It is said in this connection that the lords of दुःखन (Dusithana) produce abundance of misery and illness.

इत्थं महादायदिनं महाब्दैः संगुण्य चत्रान्तरदास्तु दाये ।

पुनर्थ तैर्स्तः परमायुरब्देहर्त्त दशान्तर्देशिता दशाख्याः ॥ १०९ ॥

Stoka 109. The subdivisions (अन्तरदा-antardasha) of a subperiod (bhukti or antardasa treated in its turn as a whole) are to be obtained by multiplying the number of days composing the particular bhukti chosen by the number of years of the mahadasa of the planet whose antara is required, and dividing the product by the-

years of विहरनिश्चरा of the horoscope under reference will be (1) मीमषुक $\frac{10 \times 5}{100}$ years; (2) वेष्टकुञ्ज $\frac{7 \times 5}{100}$ years; (3) अष्टमघुण $\frac{16 \times 5}{100}$ years; (4) भिन्नउत्तुप $\frac{9 \times 5}{100}$ years; (5) विष्टरवि $\frac{5 \times 5}{100}$ years; (6) कटक्षचन्द्र $\frac{21 \times 5}{100}$ years; (7) कन्बातुप $\frac{9 \times 5}{100}$ years; (8) तुलधुण $\frac{16 \times 5}{100}$ years and (9) उत्तिष्ठकुञ्ज $\frac{7 \times 5}{100}$ years. The astrologers of Southern India belong to this latter class.

एवं लेखर in his जलदिपिका refers to both the schools in the two following slokas.

दद्यादिपादप्रभूतीनि भासां तावयानि यान्यशरपङ्गिजानि ।

तेषां ऋमेणीय दशा प्रकल्पया यावयवामं साधिति केविद्वाहुः ॥

There are a number of formulas each composed of a number of mnemonic syllables referring to the several nakshatra-padas beginning with the 1st pada of Aswini and giving Rasis in a certain order. It is with reference to the order of Rasis in these formulas that the Rasi-mahadasa of which a life is to consist should be determined. The नालक्ष्यक्रम (Vakya Krama), men of one school say, should be adhered to.

नदावपादैष्यवरीसगुत्त्वा पूर्वी दशा तत्पतिर्विजाना ।

पूर्वीक्षपादक्रमशोऽत्र विद्यात् केपादिदेवं मन्याद्वृत्तायाः ॥

The initial mahadasa of a life belongs to the lord of the Rasi owning the nakshatra-pada occupied by the Moon at the time of birth, being so much of the Rasi-mahadasa as corresponds to the ghatikas that yet remain of the nakshatra-pada and the order of the mahadasas follows the natural order of the nakshatra-padas reckoned from the aforesaid one. This is the opinion, say the sages, held by the other school.

भूतैकविद्याद्विरयो नवदिक्षोदयाव्ययः ।

सर्वदीनर्तं क्रमादवदा राशीनां सामिनो चशात् ॥ १०६ ॥

Sloka 106. 5, 21, 7, 9, 10, 16 and 4 are the years respectively of the 7 planets reckoned from the Sun. The years of the signs correspond to the years of their lords.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTAEDASAS.

दशानुसारेण फलं बदन्ति मूनीचरा जातशुभाशुभं यत् ।
सारं समुद्रत्वं तथैव यस्ये भेदं यथा विलगतो दशायाम् ॥ १ ॥

Stoka 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

चलानुसारेण यथा हि पोयो योगानुसारेण दशास्तु पैति ।

दशाकलैः सर्वफलं नराणां वर्णानुसारेण यथा विभागः ॥ २ ॥

Stoka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions ; and the character of the dasa that he will have is dependent on the character of the yoga ; and all that men experience in the world is comprehended in the good and evil cropping up in the dasas ; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुञ्जराषुरेशमन्त्र-

मन्दङ्केतुभृण्डानव कृचिकाद्याः ।

figure representing the maximum Ayus in years for the quarter asterism concerned. The quotient will be in days etc. In this way, the big, small and smaller divisions of a planetary period styled Dasa, Antardasa, Antara and Vidasa may be obtained.

विनाशीकृत्य नाक्षत्रं स्त्रैः स्त्रैः संवत्सरैः पृथक् ।
द्वयैः मंगुष्य सर्वांपुराम् सूक्ष्मदशापालम् ॥ ११० ॥

Slokas 110 What is called सूक्ष्मदशा (Sukshmadasa), i. e. the subdivisions of a नक्षत्र (Nakshatra) or Kalachakra antara can be obtained by multiplying the figures in Vighatikas of the antara in question into the number of years of the mahadasa of the planets severally and dividing the product by the number of years of the maximum Ayus appropriate to the particular Kalachakra or nakshatra-pada under consideration.

सहपत्सरपासरा हरा परमायुष्यसमामित्रधर्वैः ।
निजपर्पणाः खपाकदा इति पाकेवलिलेषु चिन्तयेत् ॥१११॥
इति श्रीनवग्रहकृपया वैद्यनायविदिविते जातकपारिज्ञाते
सप्तद्योऽप्यायः ॥

Slokas 111. When the paka of a planet in the dasa, antardasa, etc. of another planet is required, multiply the number representing the years of the mahadasa of the former into the figure denoting the years, months, days etc. of the latter and divide the product by the fixed number of years for the maximum Ayus. The quotient will be the paka required. This rule is to be applied in the case of every paka that has to be found out.

Thus ends &c.

जातकपारिजातेऽष्टादशोऽध्यायः

॥ दशान्तर्दशाध्यायः ॥

Adhyaya XVIII.

ON DASAS AND ANTARDASAS.

दशानुसारेण कलं यदन्ति मूरीयरा जातशुभाशुर्भ यत् ।
सारं समुद्रत्य तथैव वह्ये भेदं यथा विलक्षतो दशायाम् ॥ १ ॥

Slока 1. Sages say that good and evil come to a person born in this world in accordance with the good and bad dasa he has to pass through. I quote faithfully the essence of what the sages have said, and treat of the distinction between good and evil in a dasa as diffusely as I can.

बलानुसारेण यथा हि योगो योगानुसारेण दशास्तैति ।
दशाफलैः सर्वकलं नराणां धर्मानुसारेण यथा विमागः ॥ २ ॥

Sloka 2. A person attains to a yoga good or bad exactly in accordance with the strength of planetary positions, and the character of the dasa that he will have is dependent on the character of the yoga, and all that men experience in the world is comprehended in the good and evil cropping up in the dasas; and the distribution of this good and evil should be declared suitably to the conditions of the four castes.

आदित्यचन्द्रकुण्डराहुसुरेस्यमन्त्र-
मन्दशकेतुभृगुजा नव कृषिकाधाः ।

तेनोनयः सिनदृथातटष्टन्यसेव्य-
सेनानरा दिनकरादिदशान्दसंख्याः ॥ ३ ॥

Stoka 3. Count the stars from Krittika in groups of nine. The planets presiding over the dasas belonging to the nine stars composing each group are respectively the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus respectively and their years are 6, 10, 7, 18, 1^o, 19, 17, 7 and 20.

आरोहीर्याधिकमावतुल्यविन्द्राधिकाः कर्मभवोदयस्याः ।
तुङ्गादिशगोपयत्ता नभोगाः पद्वीर्यवन्तध शुभप्रदाः स्युः ॥४॥

Stoka 4. Planets prove propitious when they have predominant strength, in their progress towards exaltation, when they have more than the average number of benefic dots correspondingly with the bhavas they dominate; when they occupy the 10th, the 11th and the first bhavas; when they have attained to exaltation and other benefic vargas and lastly when they possess six-fold strength.

मान्द्रादिपतिमान्द्रभावगाः स्वल्पयिन्दुरिपुनीचमूड्याः ।
पापस्वेट्युतमावसन्धिगा रायिसमिथलवगास्त्वनिष्टदाः ॥ ५ ॥

||Stoka 5. But planets produce evil when (1) they own the Rasi occupied by Mandi; (2) they occupy the bhavas containing Mandi; (3) they are associated with fewer than the average number of benefic dots; (4) they are in inimical, depressed or eclipsed signs; (5) they are in a भावसंधि (bhava sandhi) or associated with malefic planets; and lastly when they occupy portions of Rasi-Sandhi (which have been termed inauspicious).

NOTE.

For the term भावसंधि (bhava-Sandhi), see Sripatipaddhati,

Adhyayam 1, Sloka 8.

दशापतिर्लग्नगतो यदि स्थात् त्रिपद्मदेवीकादशग्रन्थं लग्नात् ।
तत्सप्तवर्गोप्यथ तत्सुहृदा लये शुभो वा शुभदा दशा सा ॥६॥

//Sloka 6. Ascertain the Lagna or the rising sign at the time of commencement of a dasa. If the lord thereof be in this Lagna or in the 3rd, the 6th, the 10th or the 11th house from it, or if the Lagna be included in the सप्तवर्ग (Saptavarga) of the lord of the dasa, i. e. if the rising sign, hora, drekkana, saptamsa, navamsa, dwadasamsa or trimsamsa be owned by the lord of the dasa or if a friendly planet or a benefic one be in the Lagna, the dasa will prove auspicious.

NOTES.

Vide infra, sloka 11.

This and the next five slokas have been taken from Sripati-paddhati.

दशाधिनाथस्य शुहृददस्यस्तदुनगो वाऽथ दशापिमाधात् ।
सरत्रिकोणोपचयस्तिरथं ददाति चन्द्रः खलु सरफलानि ॥७॥

Sloka 7. The Moon produces beneficial effects when in the house of a friend of the lord of the dasa; or in the exaltation house of the latter or in the 7th house, a Trikona house or in any one of the उपचय (Upachaya) houses with reference to the दशानाथ (Dasanatha).

(vide infra, sloka 14.)

उक्तेषु राशिषु गतस्य विष्णोः स भावः
स्याज्जन्मकालमवभूतिधनादिभावः ।
तच्छ्रिवृद्धिकृदसी कथितो चराणा
तद्वापदानिकृदधेवरराशिसंस्थः ॥ ८ ॥

Sloka 8. In the favorable positions mentioned in the previous sloka, the Rasi occupied by the Moon

should represent some one of the 12 bhavas, Lagna, Wealth, etc., at the time of birth. The Moon in one of these favorable positions promotes prosperity in respect to the bhava represented by the Rasi occupied. In the unfavourable positions, the bhava represented by the Rasi (occupied by the Moon) suffers damage.

दशाप्रवेशे सगृहादिसंसे हिमघर्ती यत्कलमुक्तमार्पयः ।

तद्वाच्यमिन्दुर्हि शुभाशुभार्थं कर्ल मनोहपतया ददाति ॥ ९ ॥

Sloka 9. What has been described by the ancients such as वाराहमिहिर (Varahamihira) as the effect of the Moon being in his own house or that of other planets should be mentioned in this connection. For it is the Moon that produces good and evil to be experienced in the form of mental states (pleasure and pain).

उत्पादिते हि चुचरस्य पूर्वं शुभाधिकं कष्टफलं हि यत्तत् ।

तेनाशुसरेण दशामु फलार्थं घरीरभाजामशुभं शुभं च ॥ १० ॥

Sloka 10. The good and evil to be experienced by men in the dasas or planetary periods should be determined in accordance with the इष्ट (Ishta) and कष्ट (Kashta) of the planet who is the lord of the dasha as worked out previously (*vide* श्रीपतिपद्धति (Sripatipaddhati) Adhyaya 4, sloka 4).

इष्टोत्कट्टये हि शुभानि शुंसा फलान्यनिष्टान्यशुभोत्कट्टत्वे ।

साम्ये तु मिथानि फलानि चूलं सर्वत्र वैर्यं परिकल्पनीयम् ॥

Sloka 11. Men experience good when the इष्ट (Ishta) portion of a planet's influence is greatly in excess of the कष्ट (Kashta) portion. But when the latter is predominant, evil has to be mostly suffered. But when the इष्ट (Ishta) and कष्ट (Kashta) are even, the effects are

of a mixed kind. In all cases the planetary influence should thus be interpreted.

संज्ञाध्याये यस्य यद्यप्यमुक्तं कर्मानीवे यस्य यचोपदिष्टम् ।
भावस्यानालोकयोगोऽहं च तत्सर्वं तसा योजयं दशायाम् ॥१२॥

Stoka 12. Whatever substance is mentioned as belonging to a planet in the (chapter on Definitions) संग्रहाध्याय (Sangnadhadyaya—vide बृहतजटक Brihatjataka Adh. II, sloka 12 also ज्ञ. प्र. Adhyaya II sloka 20), and whatever calling is declared appropriate to a planet in the chapter on Profession (vide ज्ञ. प्र. Brihatjataka Adh. X. sloka 1 etc. also ज्ञ. प्र. Adhyaya XV, slokas 43-50), whatever has been spoken of as the effect of the presence of planets in bhavas (vide उ. ज्ञ. XX-1, etc. XVIII-1 etc. also ज्ञ. प्र. VIII-slokas 39-117) and of their being associated with or aspected by other planets, and of their combinations of yogas (except Nabhasa yogas), all this must be duly assigned to the planets concerned in their several dasas.

NOTES.

Cf. कर्मानीविभित्ति

संज्ञायां गदगाहिकाकरविभित्तिकेकु गजलिपितं
कर्मानीवनिरुपितं फलमिदं गदोमनिन्ता विष्णी ।
गच्छयेत्तणयोगसंपर्कलं भावेशयोगोऽहं
भावेशीरपि भावैरपि फलं वाच्यं दशायामिह ॥

This &c. well as the next two stolas are from Brihat Jataka.

In predicting the several effects of the dasa of any planet, Varahamihira says that it will not do to mention only what has been described to happen in the dasa of that particular planet (*vide* उ. ज्ञ. VIII, slokas 12-28). These will have to be generally supplemented by the effects due to other considerations as well, of the planet, *viz.*, its influence due to its functioning as

NOTES.

Should the dasa period of any planet be bad, the inner soul assumes a malefic character for the time and misery and loss of wealth will be the result.

पाकचामिनि लग्ने सुहृदि वा वर्तम्य संभवे पि वा

प्रारम्भा शुभदा दशा विद्युपद्धामेषु वा पारप ।

मित्रेणोपनयथिकोषमदने पाकेभास्त्रा स्थितः

पन्द्रः सन्तुलयोधनानि सुखेषु पापानि चातीत्तम्या ॥१४॥

Sloka 14. When the lord of a dasa, or a planet friendly to the same is in the Lagna's initiating the dasa; when a varga of this Lagna is owned by the lord of the dasa¹; when a benefic planet occupies the Lagna aforesaid; or when the lord of a dasa is in an Upachaya (Upachaya) position, viz., (3rd, 10th, 6th, 11th) with respect to the Lagna, the dasa in question will prove prosperous. When the Rasi occupied by the Moon happens to be the exaltation sign of the lord of the dasa, or a friendly house, an Upachaya, a Trikona, or the 7th house with respect to the lord of the dasa, the effects will be happy. If the Moon's place be different, the effects will be far from happy.

NOTES.

Cf. stanzas 6 and 7 *supra*.

Also cf. इष्टादशी

पाकेशे वक्षतर्त्तिसुन् सुहृदि शुभे वा नदीये इव यम्

प्रारम्भा सन्काल्य स्वादुपवयभानस्येऽपि वा पारनामे ।

मित्रेणोपनयथिकोषोपनयथदनगः शोनरदिमर्देशगाढः

उद्भोव्य सत्कलानः रत्नवति नित्तरामन्त्यवा निन्दिगानाम् ॥

प्राप्तविद्या

द्वीशान्य तु हे सुहृद्ये द्वीशान् विश्वकूपस्त्रियोणालग्ने ।

यदा नामगत्या समाप्ताति चन्द्रः शुभे संविष्टेऽन्यथा चेदरिष्टम् ॥

१. Some interpret it as referring to the Lagna (in a nativity) at birth.

२. That is when the lord of the dasa is the owner of the Lagna Rasi, Lagna Hera, Lagna Decanate, Lagna Navamsha, Lagna Dwadasamsa, or Lagna Triposamsa.

दूसरी पार्वती की विवेदित भाव — may also be interpreted thus: "Or if a friendly planet or a benefic one be in the Varga of the lord of the dasa," or "if the lord of the dasa be in the Varga of a friendly or benefic planet."

लग्नादिष्टगृहोपगास्वभवने तुङ्गे शुद्धज्ञेयध्या

पाकेयः शुभमित्रवीक्षणयुतस्तत्पाकभूक्ती शुभम् ।

कन्द्रे वा यदि कोणरोक्तिशुभमदः पापाद्विपट्टायगाः ।

तुश्चाद्योपचयेषु ये चलयुतासेषां दशायां शुभम् ॥ १५ ॥

[Stoka 15. When the lord of a dasa ripe for fruition happens to be in a swakshetra or in its exaltation or in a friendly house or in an उपचय (Upachaya) place from the Lagna or has the aspect on it of a benefic or a friendly planet, its dasa and bhukti will be favourable. When a Kendra or a Kona is occupied by an exceedingly benefic planet and the 3rd, the 6th and the 11th bhavas by malefic ones, there will be prosperity during the dasa of those among them that are strong and occupy their exaltation or other such उपचय (Upachaya) places.]

Cf. कन्द्रीकामः

गद्यामो गोवरतो निष्ठाहृषेभारः स्त्रोघुहृदूर्लभ्यः ।

तद्वाप्रपृष्ठि कुरुते तदानीं कवान्वितश्चेष्वननेऽपि तस्य ॥

कन्द्रेशस्य सतोऽसतोऽद्युमगुमी कुर्याद्दाता यदेणपाः ।

सर्वे शोभनदार्जीरिभवता यद्यव्याप्तेषुः ।

रन्वेशोऽपि विड्ग्रामो यदि शुभं कुर्यादिविर्भा शशी
 यवेन् शुभम् पशुशरमनं तत्तदशायां कल्पम् ॥
 अन्योन्यभिष्टग्रहयोर्दक्षायां शुक्री शुभं पद्मलशालिनोस्तु ।
 शुक्रग्रही दुर्बलशालिनी चेत् पाकापहारे तु तयोरनर्थः ॥ १६ ॥

Stoka 16. If two planets be mutually friendly and have six-fold strength, there will be prosperity during their dasa and bhukti. But if the two planets be inimical and weak, their पाक (Paka) and अपहार (Apahara) may entail evil.

c). फलरूपिभः

पद्मोनितो नम्ननि पाकनामो मौर्खं स्वर्णीर्वं दिवुमन्दिरं था ।
 प्रासादं यज्ञावसुपैति चारात् तद्वाननां शुरुतं तदानीम् ॥
 करोति चक्रावगतः खपाके तद्वायजन्यं त्वशुभं शुभं था ।
 शुभं शुमध्योमन्तरस्य पाके पापस्य दाये त्वशुभं यदन्ति ॥ १७ ॥

Stoka 17. A planet produces its effect upon the bhava it occupies during its dasa, this effect being good or bad according to the nature of the planet. If the planet be a benefic one, good is to be expected, say the astrologers, during its dasa, to the bhava concerned; if the planet be malefic, the bhava will suffer evil.

c). फलरूपिभः

यज्ञावगःपाकमतिर्देशोशाम् तद्वाननातानि फलानि कुर्यात् ।
 विष्णविदिःकाष्ठममात्रग्रेन् शुभं विद्यन्यादितरप्र सौख्यम् ॥
 सौम्यान्वितग्रहदक्षाऽतिशुभप्रदा स्याद्
 पापान्वितस्य विष्णवा परिपाककाले ।
 मिश्रप्रहेण सहितस्य दक्षापहारे
 मिश्रं फलं भवति मिश्रचलान्वितस्य ॥ १८ ॥

Slokam 18. The dasa of a planet will be very auspicious when it is in conjunction with a benefic planet. If it be in conjunction with a malefic one, its dasa when ripening will be barren of effect. If the planet concerned be associated with one of mixed nature and be neither weak nor strong, its dasa and apahara will be characterized by effects of mixed nature.

यद्यातुखेटस्य दशापहारे तद्यातुविचायतिमानुरार्थः ।

पातुष्यं पापविष्वासस पाकेऽभिषृद्धि शुभदस्य धातोः ॥ १९ ॥

Sloka 19. Whatever be the metal assigned to a planet, the acquisition of property in that metal takes place during the dasa and apahara of that planet. If the planet concerned exert a malefic influence the property in the metal will diminish during its dasa, but if the influence be benefic, the property will receive accession.

सप्तस्तेषोपपत्तस्य पके सप्तस्तुद्दि तकलार्थनाशम् ।

यत्कर्मकर्त्तुग्रहपाकाले तत्कर्मसिद्धि प्रवदन्ति सन्तः ॥ २० ॥

Sloka 20. During the dasa of a planet associated with a hostile one, enemies will multiply and all undertakings will fail. Of whatever business or concern a planet is a karaka (promoter), that concern will succeed, as the wise say, during the dasa of that planet.

यत्कार्यकारिभ्युचरस्य दाये तत्कर्मसिद्धि प्रवदेवराणाम् ।

ग्रमग्रहोभी यदि कार्यसिद्धि पापस्तु तत्कार्यविनाशसेव ॥२१॥

Sloka 21. If men's success in a business or concern be the subject of inquiry, the astrologer should predict the success of the concern during the dasa of the planet that is the promoter of the concern in question. If the influence of the planet be for good, the prosperity

of the concern may be predicted; if for evil, the concern will be a failure.

राजस्थानपराजकारकदशा राजप्रसादप्रदा
देवन्योमचरस्य पाकसमये सदेवताराघनम् ।
धर्माधीशदशागमे सति तपोधर्मादिसिद्धिं चदेत्
कर्मेशस्य दशापदारसमये यज्ञादिकर्मेत्सन्म् ॥ २२ ॥

Stoka 22 Royal favor is usually secured during the dasa period of the planet that is the karika of royalty (viz. Jupiter) or owns the bhava representing it (5th bhava). The worship of the deity represented by a planet comes on *aprasas* during the period of the ripening of its dasa. Perfection in the practice of religious austerities, good works etc., may be predicted to come on during the advent of the dasa of the lord of the 9th bhava. The palmy time for sacrifices and other meritorious rites will be during the dasa and apahara of the lord of the 10th bhava.

सत्त्वादिग्रहपाकभुक्तिसमये तच्छ्रूणो जायते
जन्मर्त्त्वादिन्यर्थग्रहदशा कुर्वति भूतं फलम् ।
कर्मर्त्त्वादिन्यर्थग्रहस्य वलिनः पाके भविष्यतफलं
चायानादिग्रहस्य सर्वमफलं पाके फलं च चदेत् ॥ २३ ॥

Stoka 23 During the Paka and bhukti of a planet, the predominant quality characterising it whether सत्त्व (Satva) रजा (Rajas) and तमा (Tamas) (*vide Adhyaya 2, sloka 16*) generally manifests itself. Thus manifestation foretells or inaugurates the dasa of the planet in case it should occupy one of the 7 asterisms from the जन्मर्त्त्व (Janmarmasha). But if the planet's position be in one of the 9 asterisms from the कर्मर्त्त्व (Karmavrttsha), the manifes-

tation adverted to will take place some time after the dasa has set in. When the place of the planet is among the nine stars from the आधन (Adhana), the manifestation in question will not take place, or if it takes place at all, it will be only so long as the dasa lasts.

NOTE.

For जन्मदी, कर्मदी and आधन *vide supra* Adhyaya 9, St. 78-80.

शीर्षेदयगतः खेटः पाकादी फलदो भवेत् ।

पृष्ठोदयस्यः पाकान्ते चोभयोदयगः सदा ॥ २४ ॥

Stoka 24. A planet in a Sisshodaya sign yields fruit at the initial portion of the period of life influenced by him. But the same planet in a Prishodaya sign does it at the final stage. But if he should be in a sign which has both the characteristics, he becomes fruitful at all times.

c/. पक्षदीरिता

ब्रह्मण गुणेऽप्यमस्तकोदयस्थितोऽन्त्यमध्यप्रपत्तेषु पाकदाः ॥

पृष्ठोदयस्य दशाविलापकरणी भूत्युर्विनाशप्रभो-

रस्त्वयोगचरस्य चन्द्रपर्णं पाकेऽपहरेऽयच्च ।

संपर्तसाधकमैत्रपाः परममैत्रेष्यमठाराधिपा-

वैत्तेषामपहारभूक्तिश्चये र्युपत्तस्मृद्धि यदेत् ॥ २५ ॥

Stoka 25. The dasa of the lord of the 6th bhava may lead to wailing and lamentation. During the paka or the apahara of the lord of the 8th bhava, death may set in. When the dasa or apahara of the lord of the 7th bhava is in progress, a near relative may be lost. Without overlooking the above, the astrologer may predict prosperity in general during the apahara or bhukti of planets presiding over the asterisms termed सम्पत् (Sampat), सद्हका (Sadhaka), मैत्रा (Maitra), परमीमैत्रा (Parami maitra) and क्षेमा (Kshema).

Notes.

The terms जन्म, कर्ष and निपातन have been explained already in Adhyaya 9, slokas 78-80. The nine stars counted from any one of the above three are termed respectively (1) लग्न (2) संपर्क (3) विष्णु (4) श्रेष्ठ (5) पूर्व (6) साम्बन्ध (7) कर्ष (8) नीति and (9) पश्चिम.

c). कल्पकीयेता

चोराङ्गीतिमन्तर्हात् च दमने रोगान् बहून् दुष्कृति

भूत्यत्वं छपतेऽपगानपयसः पष्टेशदाये वणम् ॥

आमातुर्यसनं कलात्रविरहं क्षीहेत्यनर्गागमं

पूर्णेषो दिवलिन्यसत्यमिरति गुणासवं नाटनम् ।

रन्धेगापुवि शोरमोहमदमात्सर्यादिभूच्छोऽज्ञाति

दारिद्र्यं जन्मणे वदेष्यपक्षो व्याधीनश्चां गृतिम् ॥

यिमण्डलेष्वथैकसिन् पापत्तिष्ठुति दुर्वलः ।

तदशायो मूर्ति दिन्यात् ससीम्यो यदि शोभनम् ॥ २६ ॥

Sloka 26. When, in one of the three cyclic divisions into which the twelve bhavas may be arranged under certain conditions for Ayurdaya purposes, there is a malefic planet devoid of strength, the person concerned may come by his death during its dasa. In case the weak planet in question happens to be benefic, all will go well.

राहिसन्धिगदाये तु शोकरोगादिपीडनम् ।

विशुद्धागमनुक्रान्तदशा भूत्युक्तलमदा ॥ २७ ॥

Sloka 27. When the dasa of a planet occupying a रक्षासन्धि (Riksha-Sandhi) is in progress, a person may be afflicted with sorrow and disease. When a planet has progressed no further than the 30th degree of a Rasi, its dasa may produce death.

नीचस्थितो जन्मनि यो यहः स्थात् स चापि संयुक्तखगो न शुक्रः ।
दातुं शुमं राहुयुतस्त्वनिष्ट तत् क्षेत्रगत्युतरायिपञ्च ॥ २८ ॥

Stoka 28. A planet occupying its depression at a birth is not competent to produce good effects, nor is another associated therewith. If the depressed planet be in conjunction with Rahu, it may do harm : as also the planet occupying a house owned by it and the one owning its depression Rasi.

तत्तद्वावाधीवरसाधिशत्रुर्यो चा खेटो विन्दुशन्यर्क्षयुक्तः ।
तत्तत्वाके भूतिंभावादिकानां नाशं ब्रूयादेवमाहुर्मुनीन्द्राः ॥ २९ ॥

Stoka 29. When any one of the several bhavas such as the Lagna is the subject of inquiry, and when a planet exceedingly inimical to the lord of the bhava under consideration occupies a house void of benefic dots, the astrologer, relying upon the unanimous declaration of eminent sages, may announce that the bhava in question will suffer annihilation during the ripening of the dasa of the inimical planet referred to.

धापात्मानपवर्यतग्रहदद्या शोकादिरोगप्रदा
• तत्केन्द्रस्थदद्यापहारमणे दुःखं विदेशादनय् ।
अन्योन्याएमपष्टुगयचरयोः पाकापदार भयं
देशत्वागमनर्थामेष्टुमयोः सर्वं विधिर्थं वदेत् ॥ ३० ॥

Stoka 30. The dasa period of a planet owning a धापात्मान (Badhasthana) as well as of the one associated therewith leads to disease, distress and other such evils. During the dasa and aphara of a planet occupying a Kendra from the धापात्मान (Badhasthana), sorrow and foreign travel will crop up. If two planets occupy the

6th and the 8th places in respect to each other, the astrologer may predict danger, exile or some untoward event during their paka and apahara; but if the planets in question be benefic and friendly, the effect will be mixed.

NOTES.

— वायरस्थान and वापर are defined thus:—

आहूद्वाराशी चर आवरणी हिंपेर तु वापर नवमे विनिम्ता ।

तथीभये कामगृहे चरणां कन्द्रेतु भेषपामिति केन्द्रियाहुः ॥ ८ ॥

तरहिंपेरान्ये लग्ने व्यवपयेक्षिणीः क्रमात् ।

चरणां कन्द्रुरंपेश श्वेतविकरुच्यते ॥

When the Lagna (whether of birth or of query) is a moveable, immoveable or dual sign, the 11th, the 9th and the 7th places — therefrom taken in order are termed वापरस्थानाः or troublesome positions. The planet owning a वापरस्थान as well as the one occupying it or its Kendra is called वापर (Also vide Ardhayana 2, st. 48).

पक्षे दीप्तस्य राजा भवति धनयोदानविषयानिरोद्धी
स्वस्यस्याचारधर्मश्रवणवद्गुरुलारोम्यविचानितः स्पाद् ।
राजप्रीति विभूतिं गुरुमिहं मुदितउद्योगस्यासस्य दाये
शान्तस्यारोग्यसीख्यधियमवनिपतिवीतिमुरसादेति ॥३६॥

Stoka 1. If the planet ripening the fortune of a person at any time be the one termed पक्ष (Deeptha) (vide Adh. 2, slokas 16-18), he will become a king with an abundance of wealth, fame, patronage and learning to make him happy, if a स्वस्थ (Swastha), he will have secured to him the benefits of old traditions, religious observances, the heriting of pious homelies, exceeding comfort, health and wealth, if a मुदित (Muditha), its gifts to him will be in the form of royal favour, power and worldly happiness, if a शान्त (Santha), the effect

will be exemption from ailments, happiness, prosperity, the good will of the rulers and a spirit of enterprise.

पाके शक्तस्य विद्याविनयधनतपः सिद्धिं धर्मप्रवृत्तिः ॥

चोत्तरातिविसीर्णीर्भगमनुजमृतिः पीडितस्य यहस्य ।

दाये दीनस्य दैन्यं विकलखगदशा शोकरोगप्रदा सात्

चिच्छेदः खलस्य प्रतिदिवमरिभिर्भूतखेटस्य भीतिः ॥ ३२ ॥

||*Stoka 32.* When the dasa of a planet termed शक्त (Saktha) is in fruition, a person will evince a predilection for learning, education, money, religious austerities, acquisition of supernatural powers and works of charity. During the progress of the dasa of a planet called पीडित (Peedita), a person may have to apprehend danger from robbers, enemies and the rulers of the land, or lose an younger brother. Distress is all the legacy that a दीना (Deena) planet could leave. The dasa of the ill-conditioned planet termed खल (Vikala) leads to distress and disease; that of a खला (Khala) produces mental anguish; and lastly, the planet in the भीति (Bheetha) state keeps the person under its influence in dread of adversaries.

विलभतारेन्दुमनामताराप्रश्नेन्दुनधगणेषु मध्ये ।

चलाधिकर्षेश्वदशाक्तमेण पत्ते शुभं वाऽनुममाहुरायाः ॥ ३२ ॥

Stoka 33. Note down these four stars: viz. (1) the one occupied by the Laghu; (2) that occupied by the Moon; (3) that indicated by the name of the person concerned; and (4) that occupied by the Moon at the time of the query. Ascertain which of these is strongest. Starting with the dasa of the lord of this predominant star and following the order of the nakshatra dasas,

astrologers of eminence announce the good or evil falling to the lot of the person concerned.

उत्पन्नतात्रविलगतो वा भूयात्कमेणीव दशाफलानि ।

दशावसानेष्वशुभं च सर्वे कुर्वन्ति सामान्यकर्त्त नराणाम् ३४

Sloka 34. If the Rasi containing the उत्पन्ना (Utpanna) nakshatra (*vide* next sloka) be stronger than any referred to in the preceding sloka, it is quite possible that the person about whom divination is to be made, may get the fruits of all the dasas of his life calculated from the Utpanna nakshatra as the starting point. It is to be understood as a general rule that all planets have a tendency to work evil at the end of their several dasas.

जन्मक्षत्रहरतस्तु पश्चममवाऽयोत्पन्नसंज्ञा दद्या ।

स्यादाधानदशाऽन्यतोऽप्तमस्वा व्यामान्महारूपा दशा ।

आत्मो वैय दशावसानसमये सूर्युप्रदा स्यात्वणा ।

खदपानव्यपत्तमायुरां त्रिवध्यपञ्चवेशदायान्तिमे ॥ ३५ ॥

Sloka 35. Ascertain the 5th, the 8th as well as the 4th star from जन्मक्ष (Janmanksha), i. e. the star occupied by the Moon at the time of a person's birth. Cycles of dasas are calculated from every one of these as the starting point. The dasa counted from the 5th is called उत्पन्न (Utpanna); that from the 8th, अधान (Adhana); that from the 4th, क्षेम (Kshema). If the dasas in these cycles have their ends tallying with each other or with the end of the dasa taken in the same order from जन्मक्ष (Janmanksha), i. e. giving the same number of years, months, etc., it is a sign that the life of the person concerned is to end with the dasa. In the case of people endowed with short, long and medium lives, the decisive

will happen at the close of the 3rd, the 7th and the 5th dasha respectively.

cf. प्रतापाद

अलगायुर्वेगजानस्य विषदाये शृणि वेत् ।

मातस्य मध्यमं योगे प्रत्यरी तु शृणिमित् ॥

दीर्घमुर्मिंगनावाना वयमे तु शृणिमित् ।

॥ निर्याणदशा ॥

जातोऽहि चिदर्क्षयनिस्फुटेव पतारादिनिर्याणदशा प्रकल्प्य ।

वारेयराहुस्फुटयोगतारा पूर्णा दशा रिएकरा रजन्याम् ॥ ३६ ॥

[Stoka 36.] If the birth of a person be during day-time, his exit from the world is to be thus determined: Add the figures for the Sun and Saturn, and find out the asterism and the portion thereof indicated by this total. In the महादशा (mahadasha) of this asterism, find out which period corresponds to the particular portion of the star already found. The death of the person concerned will occur at this point of time. If the birth be during night, add the figures for the Moon and Rahu; ascertain as before the particular period of the mahadasha corresponding to the portion of the asterism indicated by the total. This will give the time of निर्याण (Niryan).

॥ गुलिकदशा ॥

गुलिकमितमध्यनादशा तस्य प्रकल्पिता ।

सद्युक्तस्त्रियोगी न्यस्त्रियोगी च युक्तदूषः ॥ ३७ ॥

[Stoka 37.] Ascertain the asterism occupied by Mandi at the time of a person's birth. The dasha of Gulika is reckoned from this star. The lords of the Rasi and the Navamsa occupied by Gulika as well as

the preceding sloka. शूलक (Soolarksha) is the 8th Rasi from the place occupied by the Karaka or its 7th, whichever of them is found to be stronger. त्रिकुणि means the त्रिकुणि and its triangular signs.

Soola dasas are helpful to find the नियम (Niryan) of any particular relative signified by the karaka under consideration.

तत्कारकस्थितगुहादिपु सर्वमेषु

चक्रप्रभाणदलवत्सरसंयुतेषु ।

वीर्यान्वितेषु शुभदृष्टियुतेषु सौर्य

नीचारिपापकुतमेषु वदन्त्यनिष्टम् ॥ ३९ ॥

Sloka 39. Should the signs representing the Rasi and other Vargas (Hora, Drekkana, Saptamsa, etc.,) occupied by the Karaka under consideration happen to be strong either by the association of, or aspect by, benefics, one may predict good results at the year signified by the number of years allotted to the lord of the respective sign representing the Varga (according to the Udu dasa system) increased by 6. But if the sign happens to be either the debilitation or inimical house of the karaka planet, or be also occupied or aspected by a malefic planet, one has to divine only evil during the said years.

NOTES.

The above measured is only tentative. "नवद्वयाहरात्मानसंज्ञिः" has been taken to mean as "with 6 years added." As it is not explicit as to what number this is should be added, it is interpreted as the years according to the Udu dasa system allotted to the lords of the several vargas occupied by the Karaka in question.

॥ महादशाविद्योपः ॥

यथार्थगतः शशी उद्धिष्ठेनालोकितो या युग-
लैर्गो चक्रदशा विद्येष्वकलदा पश्यामि राशकञ्जम् ।

देहे पापमुते तु रोगमधिकं जीवे तु जीवभ्रमं
द्यायद्यनयोः सहा चलयुतिरूप्युं दशायां नृणाम् ॥ ४० ॥

Stoka 40. If at a birth, the planet owning the asterism or the Navamsa occupied by the Moon should aspect the latter or be in conjunction with it, the Kala-chakra dasas of these planets will be fraught with the special effects to be mentioned. Disease crops up when the देह (Deha) of the dasas in question is associated with an evil planet; and distress when such a planet occupies the जीव (Jeeva). If both the देह (Deha) and जीव (Jeeva) be occupied by malefic planets, and the evil influence thus become overpoweringly strong, death will follow as a consequence.

॥ अथान्तर्दशाविशेषफलम् ॥

पापो विलगशृङ्खलो यदि तदशायां
पापापहारतमये चहुशोकरोगम् ।
विचक्षयं तृपत्यत्तमयं नराणां
सीम्यस्य भिधमस्तु ग्रदन्ति सन्तः ॥ ४१ ॥

Stoka 41. If a malefic planet occupy the Lagna, astrologers say that during the progress of its dasa, there will be much distress and disease, loss of wealth, and risk from rulers and foes, when the apahara belongs to a malefic planet. The effect will be wholly mixed in the apahara of a benefic planet.

लग्नाधिपदशाकाले पापमुक्ती मदद्यम् ।
रोगमृत्युभयं सर्वे वदन्ति ल्याननाशनम् ॥ ४२ ॥

Stoka 42. During the time of the dasa of the lord of the Lagna and the bhukti of a malefic planet therein,

astrologers unanimously say that there will be much evil to be apprehended taking in the form of disease, death or loss of place.

धनाधिपदशाकाले मन्दभुक्ती धनक्षयम् ।

इष्टवन्धुविरोधथ भविष्यति न संशयः ॥ ४३ ॥

Stoka 43. At the time the dasa of the lord of the 2nd bhava is in progress and in the bhukti of Saturn, loss of wealth, and quarrel with friends and relations will undoubtedly crop up.

धनाधिपः पापखगो यदि स्यात् शन्यारभीशदिनेवराणाम् ।

अन्तर्दशायां धननाशमाहुः पापान्विते तद्ग्रहयने तथैव ॥ ४४ ॥

Stoka 44. If the lord of the 2nd bhava be malefic, astrologers declare that there will be loss of wealth during the antardasas of Saturn, Mars, Rahu and the Sun. The same holds good when a malefic planet occupies that bhava.

धनान्वितः पापखगस्तदीशस्यान्तर्दशायां स्थितिपालकोपात् ।

भानार्थनाशं निगर्त नराणां स्यान्वयिति मित्रविरोधमेति ॥४५॥

Stoka 45. When a malefic planet occupies the 2nd bhava, the person concerned will have to suffer during the antardasa of that planet through the ill-will of the ruler of the land, loss of honor, loss of wealth, imprisonment, loss of high status among men, and may incur the hatred of his friends.

पापग्रहे चिकमभावनावे पापान्विते पापवियचराणाम् ।

अन्तर्दशायामरिश्वस्त्रिर्दुर्गमं समायाति शुभान्विते या ॥ ४६ ॥

Stoka 46. If a malefic planet owning the 3rd bhava be associated with a planet also malefic, trouble will come to the person concerned through the instrumenta-

lity of foes, weapons and thieves during the antardasa of malefic planets. This is not an unlikely result even when the lord of the 3rd bhava in question is associated with a benefic planet.

दुष्क्रियमावाभिपदायकाले मन्दारभोगिन्यजभानुभुक्तौ ।

नाशं चेत्तत्र सहोदराणां भवेद्दिवीपातसद्जैर्विरोधः ॥ ४७ ॥

Stoka 47. During the dasa of the lord (when malefic) of the 3rd bhava and in the bhukti of Saturn Mata, Rahu, Ketu or the Sun an astrologer may generally predict loss of brothers and sisters, or, at all events, a misunderstanding with them.

थेग्नाधिनाथस्य शुभेतरस्य पाके तु पापग्रदभुक्तिकाले ।

स्वानन्युर्विं पन्थुजनैर्विरोधं कृप्यादिगोवित्तपिनाशमाहुः ॥ ४८ ॥

Stoka 48. At the ripening of the dasa of the lord of the 4th bhava, when other than benefic, and during the bhukti of a malefic planet, astrologers say there will be loss of place, quarrel with relatives, damage to agriculture and kindred pursuits, to cattle and to wealth.

पापापहारसमये शुतराशिषस्य

पाके शुपालभयभिष्टसुतात्विमाहुः ।

सौम्यापहारसमये शुतविचलाभ-

मुर्दीशबन्धुजनलालनमिष्टसिद्धिम् ॥ ४९ ॥

Stoka 49 In the dasa of the lord of the 5th bhava, when a malefic planet has its apahara, astrologers say there will be danger to be apprehended from the sovereign, or a dear son may fall ill. But during the apahara of a benefic planet, there will be accession of wealth and children, kind attentions from the rulers and kinsmen and the attaining of what is wished for.

पष्टेशपाकसमये तु शुभेतराणां
 भुक्तौ चूपानलभयं व्यसनं च रोगम् ।
 पाके कलब्रगृहपत्य खलापहारे
 पत्तीविनाशमटनं च विदो वदन्ति ॥ ५० ॥

Stoka 50. Wise astrologers say that in the dasa of the lord of the 6th bhava and in the bhukti of planets not benefic, a person has to apprehend danger from a king or from fire; he may suffer some misfortune or become liable to disease. In the dasa of the lord of the 7th bhava and in the apahara of a planet in the घल (Khala) state, the person concerned may lose his wife and become a wanderer.

रन्धस्यामिदशागमे रितुभयं पापापहारे शूणां
 आत्मविच्छयशोयिनाशमटनं स्थानान्युति च। यदेत् ।
 पाके धर्मपृष्ठाधिपत्य मरणं पित्रोरधर्मायति
 भुक्तौ पापविषयधरस्य निगलप्राप्ति च विचक्षयम् ॥ ५१ ॥

Stoka 51. During the dasa of the lord of the 8th bhava and in the apahara of a malefic planet, the astrologer may predict risk from foes, loss of life, of wealth, of fame, rambling about or ejection from a place of honor. During the bhukti of a malefic planet in the dasa of the lord of the 9th bhava, the evil cropping up may be death of parents, accrual of iniquities, imprisonment and waste of wealth.

कर्मद्वयस्य खलस्य पाकसमये भुक्तौ यदा पापिनां
 इषाति पदविच्छुति शुखपशोहानि च विचक्षयम् ।
 मन्दाराक्षकथीश्वरुक्तिसमये लाभेशदाये मुखं
 कृप्यादिप्रविनाशनं शूपभयं विचक्षय नाशं पिदुः ॥ ५२ ॥

Stoka 52. Whenever the dasa of the lord of the 10th bhava in the खल (Khala) state ripens, there will crop up, during the भुक्ति (bhukti) of malefic planets, sickness to those that are dearly loved, removal from office, loss of comfort and fame, and waste of money. In the dasa of the lord of the 11th bhava and during the bhukti of Saturn, Mars, the Sun or Rahu, there may be affliction, ruin of agricultural and other operations, danger from the sovereign and loss of wealth.

अथयेशदाये रविमन्दभीमधुक्ती कलव्रात्मवन्धुवैरम् ।

घृत्सर्वं मानधनशायं च कणीदधुक्ती विपर्मीतिमाहुः ॥ ५३ ॥

Stoka 53. When the dasa of the lord of the 12th bhava is in progress and when the bhukti of the Sun, Saturn or Mars has set in, the person concerned, say the astrologers, will be at variance with his wife, sons and relations, and will suffer loss of strength, of honor and of wealth. During the bhukti of Rahu, he may be exposed to risk from poison.

अन्योन्यप्राप्तमपाकाखुक्ती पद्म्पुत्रिं वा मरणं नराणाम् ।

एकस्योन्तरदायकाले गृह्यं चदेहर्षलग्नालितोऽस्तु ॥ ५४ ॥

Stoka 54. During the dasa and bhukti of planets which occupy the 6th or the 8th place from each other, men suffer loss of place or loss of life. During the dasa and antara of two weak planets occupying the same bhava, the death of the person concerned may be predicted.

कूरप्रददशाकाले कूरस्यान्वर्दशागमे ।

मरणं सह्य जातस्य भविष्यति न संशयः ॥ ५५ ॥

Stoka 55. When the dasa of a malefic planet is in progress, and the antardasa of a planet likewise malefic

has set in, the death of the person concerned will surely take place.

करराशिगताः पापाः शुद्धुखेटनिरीक्षिताः ।

शुद्धुखेचरसंयुक्तास्तद्वायां मृतिर्भवेत् ॥ ५६ ॥

Stoka 56. If malefic planets occupy a malefic Rasi and be associated with or aspected by inimical planets, the death of the person concerned will happen during the dasa of such malefic planets.

दशाधिपस्य यः शुद्धुस्तस्य भुक्तयन्वरान्तरे ।

मृतयुकालो भवेद्भूतं पापखेटस्य निव्रयः ॥ ५७ ॥

Stoka 57. Mark the planet that is inimical to the lord of a शुद्धु (Meetyu) dasa. During the bhukti, antara and sukhsha dasa of this inimical planet, the time of death of the person concerned will indeed come. There need be no doubt of this when the inimical planet happens to be malefic.

खोचादिजन्यमशुद्धुस्त दद्याप्नेते

भावादिजं फलमशोभनपाकमध्ये ।

इष्टयश्चूर्वं सफलपापनियचराणां

पापावसानसमये फलमाहुरापीः ॥ ५८ ॥

Stoka 58. It is at the outset of the dasa of a malefic planet that the effect of its being in its exaltation or other varga will appear. Its influence over the bhava and the like that it presides over will be felt in the middle of the dasa; while the aspect upon it bears fruit towards the conclusion. This holds good, say the astrologers, in the case of all malefic planets.

त्रिवेदी वर्णन के लिए अपनी विशेषताओं का उल्लेख करते हैं। यह विशेषताएँ विभिन्न विभिन्न वर्णों के लिए विभिन्न विभिन्न रूप से विकसित होती हैं।

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REFERENCES

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• 第二章 計算機的運算與存儲

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מִתְּבָאֵת תַּחֲנוֹן תְּבָאֵת תַּחֲנוֹן

It has been observed, among the people of the United States, that a great number of them have a desire to make their money go further, and to increase their income, by means of some kind of investment. This desire is natural, and it is a good thing to have it, as long as it does not lead to extravagance or waste. It is important, however, to remember that there are many different kinds of investments, and that not all of them are suitable for everyone. Some investments require more risk than others, and some require more time and effort. It is important to understand the nature of each investment before investing in it.

卷之三

תְּמִימָנָה וְתַּחֲזִיקָה וְתַּחֲזֵקָה וְתַּחֲזֵקָה וְתַּחֲזֵקָה

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१०८ विजयनगर के शासकों की सूची अस्ति त्रिपुरा राज्य के शासकों की सूची

विष्ण्यातुर्माभिरतिर्मतिः स्वादनलपजस्ये चरणे न चिन्ता ॥
व्ययश्च वृन्तोदरनेत्रवाचा कान्तागुतेभ्यो विषुतिश्च चिन्ता ।
नृपांग्रिनोराहितचन्धुष्टमैः स्वगोत्सर्वा घबलः कलिः स्वात् ॥

दशा दशाहता भासाश्चैकस्यानं विनापरे ।
एकस्यानं त्रिगुणितं दिनान्यन्तर्दशाक्रमः ॥ ६१ ॥

Slok 61. Multiply the years of a Mahadasa by the years of the planet whose antardasa is required. The product when divested of the figure in the unit's place will represent the months composing the antardasa. Multiply the figure in the unit's place omitted in the last operation by 3. The result will be the number of days forming part of the antardasa required.

॥ रविदशायां अन्तर्दशाफलानि ॥

दिवभूपतिश्चार्थं वर्षनप्राप्तिर्मनोरुजा ।

पिदेश्वनसंचारे भानोरन्वगते रथी ॥ ६२ ॥

Slok 62. During the dasa and bhukti of the Sun, a person may acquire wealth through Brahmins or Kshatriyas, or by a resort to arms or other ways; he may at the same time have much mental suffering and lead a wandering life through a foreign wild country.

Cf. का॒ शंखा॑

महीभरादुपलभत्तडचिक् गगो वनाचउत्त्यवमति चनागमम् ।

म्यरोप्णरक् नवन दियोगनं म्यं निर्जां दशा प्रविति तीर्णदीचिती ॥

चन्दुमित्रजनैरर्थं प्रमादं मित्रसज्जनैः ।

पाण्डुरोगादिसंवर्पं भानी चन्द्रदशान्वरे ॥ ६३ ॥

Slok 63. When the Moon has its bhukti during the progress of the Sun's dasa, a person will have access-

sion of wealth through the instrumentality of relatives and friends, indulge in idle pastimes in the company of intimate and respectable people and suffer severely from jaundice and kindred ailments.

Cf. फलदीपिका

रिपुद्धायो व्यसनरामौ धनागमः कुपिकिल्या गृहकरणं सुहृत्युतिः ।
सयानिलप्रतिहतिर्किळायकं राशी यदा हरति जलोद्धवा रुजः ॥

Also चातकाभृण

करोति गन्दस्तरणेदशायां सुवर्णभूपास्त्रविद्वमातिम् ।
समुच्छति भानसुखामिशृद्धि विरोधिवग्निचर्यं यस्य च ॥
पक्षेषुहेशस्य चरन्दिपाके कुर्यान्त्युगाक्षो यदि लाभनुष्ठेः ।
प्रमादमदृथ्यो महणीं च पाण्डु केलानिवेत्तमतमम चोक्तम् ॥
रक्षकाशनविचास्ति राजस्तेहं शुभावहम् ।
पैत्यरोगादिसंचारं कुञ्जे भासुदशान्तरे ॥ ६४ ॥

Stoka 64. When Mars has its apahara in the Sun's dasa, an astrologer may foretell to the person concerned acquisition of wealth in the form of gems and gold, royal favor leading to prosperity, contraction and transmission of bilious and allied diseases.

Cf. फलदीपिका

रुतागमः पदविरहोलीडनं वज्रोद्धवः स्वकुलनैविरोधिता ।
महीभूतो भवति यस्य चन्द्रचुतिर्यक्षा कुनो हरति तदर्क्किलत्मरम् ॥

Also चातकाभृण

सत्प्रवाटकलभौतसुचेलं महालानि विनय च विनते ।
महालं कमलिनीशदशायां भूमिपालकुलता किल गानम् ॥
अकाले मृत्युसंतापं वन्युवर्यारिषीडनम् ।
पदच्युतिं मनोदुम्खं रवेरन्वगतेऽप्यद्वी ॥ ६५ ॥

Stoka 65. Pang of death prematurely setting in,

trouble from relatives as also from enemies. loss of place or mental misery may be expected in the bhukti of Rahu in the Sun's mahadasa.

c/. फलदीपिका

रिपूयो चनहतिरापदुःहमो विपाद्यविभूता पुनः ।

शिरोदशोरधिकलगेव देहिनां अही भवेदहिमकरापुरन्तरे ॥

सर्वपूज्यं सुतादिर्वं देववाण्यापूजनम् ।

सत्कर्माचारसद्ग्रोष्टि रवेरन्तर्गते शुरी ॥ ६६ ॥

Stoka 66. What is all-worthy-wealth got through a worthy son, honor to Gods and Brahmanas, virtuous acts, good traditional observances, good society and good conversation will distinguish the antardasa of Jupiter during the Sun's mahadasa.

c/. फलदीपिका

रिपूयो विविधनास्तिरन्धं ह सुरार्चने हिजगुह्यमधुपमनम् ।

अवध्रमो भवति च यस्यादेगता गिरा पती प्रविशति गोपतेदशाम् ॥

Also लालाकामण

सद्गुरुचान्यादिषु सद्गुरेन्द्रा स्वन्द्रा मतिविप्रसुरार्चनेषु ।

मृपाससन्मानवनानि चूने भानोदैशयाऽचरतीन्द्रन्द्रये ॥

सर्वशश्वस्यमालस्य हीनशृंगि मनोरुजम् ।

शालचौरमयप्राप्ति रवेरन्तर्गते शनी ॥ ६७ ॥

Stoka 67. During the bhukti of Saturn in the Sun's dasa, a person should be prepared for hostility from every one, want of energy, an ignoble calling, mental worry, and liability to risk from the rulers or thieves.

c/. कलदीपिका

घनाहतिः सुतविरहः विश्वा रुनो गुरुन्ययः सपदि परिच्छन्दन्युतिः ।

मनिषाना भवति कफप्रसीदने शनैश्चरे सकिरूदनान्तरं गते ॥

Also जातकाभरण

नीचारिभूमीपतिभीलिख्यैः कम्हूपूर्नोषामयसंपत्तः स्थात् ।
मित्राण्यमित्राणि भवन्ति नूने शनैर्धर्मं भावुदशान्तरस्थे ॥
पञ्चुरीदा मनोदुःखं सशोक्तादं घनक्षयम् ।
किञ्चित्सुखमवामोति रवेन्तरगते युधे ॥ ६८ ॥

Stoka 68. Trouble from relatives, mental distress, depression of spirits, waste of money and slight comfort are what may be expected in the apahara of Mercury during the progress of the Sun's dasa.

c/. फलरीतिका

विचर्चिकापिटकसकुटकामला विश्वर्वनं नदरकदीपसीडनम् ।
महाभयलिङ्गादमसे भवेत्तदा विषोः सुते चरति रवेण्याच्छक्तम् ॥

Also जातकाभरण

विचर्चिकाददुविशारपूर्वैः पामापैर्देहनिरीडनं स्थान् ।
प्रनश्यत्यावि हतोत्सरथ विषोः सुते भावुदशां प्रयाते ॥

कफ्लरोगं भवत्तार्पं नेत्ररोगमधावि वा ।

अकालमृत्युमामोति रवेन्तरगते च्यजे ॥ ६९ ॥

Stoka 69. Throat-disease, mental anguish, ophthalmia or premature death may be expected in Ketu's bhukti in the Sun's mahadisa

c/. फलरीतिका

सूक्ष्मद्ययः स्थनवकुटम्भविष्ठो रिषोर्पिण्यं भवत्तराणं पद्मयुनिम् ।
गुरोर्गदधरणसिरोल्युभासेः शिली यशा विराति दशां विष्वतः ॥

जलद्रव्यासिमापार्तं कुस्तीजननिषेवनम् ।

शुष्कगंधादमामोति रवेन्तरगते भूमी ॥ ७० ॥

Stoka 70. Acquisition of pearls or other products of the sea, fatigue, addiction to bad females and profit-

less discussion will mark Sukra's bhukti in the Sun's mahadasa.

c.f. वृत्तदायिका

शिरोरुजं जठरगुदार्तिशीढनं कृषिक्षयागृहचननान्यविच्छयतिम् ।

सुतभियोरमुखमतीव देहिनां भग्नोः सुते चरति इवरथान्दकम् ॥

Also वात्साभिरण

विदेशयानं कलहाङ्कुलनं शुद्धं न मौलिहवलर्णवीडाम् ।

मादम्बरं चापि करोति निलं देत्यार्थितो मातुदशा भ्रयातः ॥

दशादौ दिननाथस्य पितॄरोगं धनध्ययम् ।

सर्ववाधाकरं गध्ये दशान्ते सुखमामुयात् ॥ ७१ ॥

Stoka 71. In the initial portion of the Sun's dasa, the father of the person concerned will fall ill, and there will be much expense. In the middle, there will be trouble to every one whether biped or quadruped in the household. In the end, there may be ease and comfort.

स्वोचे नीचनर्शगस्य चरणेदपिडपदादं भव्य

पुत्रस्तीपितृवर्गमन्तुमरणं कृप्यादिवित्तसुयम् ।

नीचे तुक्तनवांशगस्य च रवेः पाके चृपालभिर्य

सीरूपं याति दशायसानसमये विचक्षये चा सृतिम् ॥ ७२ ॥

Stoka 72. During the progress of the Sun's mahadasa occupying the depression Navamsa in its exaltation house, a person has to apprehend ill-fame, danger, the death of a son, a wife or some paternal relation and loss of property in connection with agriculture and other pursuits. But in the dasa of the same planet occupying the exaltation Navamsa in the depression house, the person concerned will attain regal prosperity, happiness, though towards the end thereof there may occur loss of wealth or his own demise.

हिमकरणदशायां मन्त्रवेदद्विजासि-
 युवतिजनविभूतिस्थीषनक्षेत्रसिद्धिः ।
 कुमुमवसनभूपागच्छनानाधनाढ्यो
 भवति यलविरोधे चार्यहा वातरोगी ॥ ७३ ॥

Stoka 73. During the progress of the Moon's mahadasa, a person will have access to sacred prayers, scripture and Brahmanas ; he will exert fascination over young females, and secure to himself women, wealth and lands ; he will have a profusion of flowers, cloths, ornaments, perfumes and various valuable objects of enjoyment ; but if there be anything to check the Moon's strength, the effect on the person concerned will be that he will be poor and suffer from wind-disease.

Note:-

The reading in श्लोकाधिकार is slightly different : viz.,

गिरिरकरदशायां मन्त्रवेदद्विजोगी-
 पतिजनितनिभूतियोवनसेप्रसिद्धिः ।
 कुमुमवसनभूपागच्छनानारसाति:
 भवति रात्रि विगेवलभ्यो वातरोगः ॥

॥ अथ चन्द्रदशायामन्तर्दशाफलानि ॥

विद्यार्थीनीतयायेष्वभिरतिगमनं पट्टवस्त्रादिसिद्धि
 सत्सङ्घं देहसौर्यं वृपसविवच्छूनायकैः पूज्यमानाम् ।
 सत्कीर्ति तीर्थयात्रा वितरति हिमगुः पुत्रमित्रैः प्रियं च
 धोणीगोवाजिलामं पक्षुघनविद्यं स्वे दग्धान्तर्विषयाके ॥७४॥

Stoka 74. Devoted attention to learning, love and music—vocal as well as instrumental—suits of silk and other articles of attire which success in these pursuits

generally secures, refined society—sound health—good renown such as even royal ministers and army leaders esteem and envy—journey to sacred streams and places in company with family and friends—and lastly what is dear to the heart, the acquisition of lands, cows and horses—abundant wealth and power—these are what the Moon will give in the ripening of its own dasa and bhukti.

cf. कलशीविका

— खीप्रनासिरमलांशुकामयो भृषुरोत्तमसप्तमागमी परेत् ।

मातुरिदिष्टमज्जनामुखे खां दशां विश्वति शीतदीवितो ॥

— रोगं विरोधपुद्दिं च स्याननाशं घनक्षयम् ।

मिश्रभ्रातुष्वदात् क्षेत्रां चन्द्रस्यान्तर्गते कुञ्जे ॥ ७५ ॥

Stoka 75. Disease, petulance, loss of place, waste of wealth, trouble from friends and brothers may be expected to crop up in the bhukti of Mara in the Moon's mahadasa.

cf. कलशीविका

पिता इहुक्षिरोद्धवा रुनः देशनुखतिपुचोरपीदनम् ।

वित्तमानविहतिर्भवेत्कुञ्जे शीतदीवितिदशान्तरं गते ॥

Also आदर्शवारिज्ञाने

कौशर्वेणैः रक्षित्तादिदोः रोगोत्पत्ति स्याननः प्रच्युति च ।

कुर्यात्पीडां मातुरिदिष्टमिमुषीमुकुर्याविनीनामपाके ॥

रिपुरोगमपाद् क्षेत्रां बन्धुनाशं घनक्षयम् ।

न किञ्चित्सुखमामोति राहो चन्द्रदशान्तरे ॥ ७६ ॥

Stoka 76. During the antara of Rahu in the Moon's mahadasa, a person has to suffer distress on account of risks from foes and dangerous diseases, loss of relatives and waste of wealth; he has no ease in fact.

c). फलदर्शिका-

तीव्रदोषरिपुष्टद्विष्ट्व्युहकृ मासनाशनिभयात्तिरुभवेत् ।

अत्यगानननितन्त्रोदयध्यन्द्रवत्सरनिहारकेऽप्यही ॥

यानादिविधिघार्यात्मि वस्त्रामरणसम्पदः ।

यत्वात् कार्यमवामोति जीवे चन्द्रदशान्तरे ॥ ७७ ॥

Stoka 77. In the Moon's mahadasa and in Jupiter's apahara, a person will get vehicles and the like articles abundance of clothing and ornaments He will achieve what he strives for.

फलदीपिकायात्

दानधर्मनिरतिः सुखोदयो वस्त्रभूषणसुदृशपाण्यः ।

एतत्प्रकृतिरतीत जायते केतवप्रिगतयोहरे गुणे ॥

आत्माभरणे

प्रिशिष्टवर्षो चन्द्रान्तरभोगानन्दाभिष्टुद्विनवानिपम्बत् ।

पुत्रोत्तरश्चावि भवेत्तराणा गुणे एराणां शशिगाक्षंस्त्वे ॥

भावृषीदा भनोद्गुर्व वार्त्पैष्यादिपीठनम् ।

स्त्रब्धवागरिसंपादः शनी चन्द्रदशान्तरे ॥ ७८ ॥

Stoka 78. Mental anguish caused by a mother's suffering, wind and bilious affections, stiff words and discussion with unfriendly people are what a person has to be prepared for, in the apahara of Saturn, during the progress of the Moon's mahadasa.

c). फलदर्शिका

पैसरोगविरहः सुदृश्युक्तरीरुना व्यवनमस्मरो पहान् ।

प्राणहानिरथा भवेत्तदी मासन्युस्यनोन्तरं गते ॥

Also आत्माभरण

नरेन्द्रचौराहितादिभीति कल्पप्रत्रामुत्तरस्यद्विम् ।

करोनि मानाङ्गापनानि चुंचा शनिर्विशामावरणा प्रसिद्धः ॥

मातृवर्गद्विनप्राप्तिर्विद्युज्जनसमाशयः ।

वस्त्रमूपणसंप्राप्तिर्विद्युधे चन्द्रदशान्तरे ॥ ७९ ॥

Stoka 79. Accession of wealth from relations on the mother's side, learned men seeking asylum and acquisition of clothing and ornaments will mark the bhukti of Mercury in the Moon's dasa.

cf. कलदीपिका

सर्वदा भनगनांथगोकुलप्राप्तिरामण्णमौल्यसम्पदः ।

विरामेष इति जायते विचोरायुपि मनिराते यदा तुषः ॥

Also जावकामरण

उदारनामान्तरगलविषगुर्वैर्ड्यामगो तुमिगनाश्वद्विग् ।

विधावैधर्यपत्तमुख्यवत्ये कुर्वाद्युवधन्द्रदशान्तराणे ॥

र्खीरोगं वन्धुनाशं च कुर्विरोगादिपीडनम् ।

द्रव्यनाशमनामोति केतुं चन्द्रदशान्तरे ॥ ८० ॥

Stoka 80. Illness of a wife, loss of relatives, suffering from diseases of the stomach and loss of property crop up in Ketu's interval in the Moon's dasa.

cf. कलदीपिका

नित्तनश्चठपत्तर्पिन्युर्विन्युहनिरपि रोगनं भयग् ।

दासभृत्यहतिरस्ति वैहिनां केतुं हरति जान्ममध्यकम् ॥

र्खीरोगं कुपिपथादिजलचयामम् गुल्म् ।

मातृरोगमवामोति सूर्यो चन्द्रदशान्तरे ॥ ८१ ॥

Stoka 81. During the period of time allotted to Venus in the Moon's dasa, a person may get a dowry on behalf of his wife and enjoy the comforts derivable from agriculture, cattle and the like, water-products and clothing; he may become liable to any disease constitutionally inherited from his mother.

c). कलदीपिका

तोययोनवभुपणाङ्गनाविक्तयक्तप्रकृष्टिक्षयादयः ।

पुत्रमिथुपशुभान्यसंयुतिश्चन्द्रदायहरणोन्मुखे भृगी ॥

Also जातकाभारत

नानाङ्गनाकेलिविलासशीलो नलोज्ज्वेष्वन्यधैश्च शुक्लः ।

सुचाकलाद्यापरणेरपि स्यादिन्दोर्देशार्था हि तिरे महान्यः ॥

चूपप्रायकमैथर्यं च्याधिनाशं रिपुक्षयम् ।

सौर्यं शुभमवाप्नोति इवी चन्द्रदशान्तरे ॥ ८२ ॥

Stoka 82. Power almost regal, exemption from ailments, decadence of enemies, happiness and prosperity are what may be expected in the Sun's bhukti in the Moon's mahadasa.

c). कलदीपिका

रामानननमतीव शुरता रोगशान्तिररिपशिष्युतिः ।

पितृजातरुग्निं गता तदा स्याच्छशाङ्कपरित्वसरान्तरम् ॥

Also जातकाभारत

नरेश्वराद्वौरवमर्त्तामें क्षयामगाति प्रकृतेत्विकारम् ।

नीरादित्वरिप्रभवा च भीति शीतोशुष्पाके कुली दिनेशः ।

आदी भावफलं मध्ये रात्रिश्वानफलं विद्वः ।

पाकापसानसमये चाहूर्जं दृष्टिं फलम् ॥ ८३ ॥

Stoka 83. The effect due to the bhava over which the Moon presides may come off in the commencement of its mahadasa; that due to the character of the sign representing the bhava as well as to the Moon's position will be seen in the middle; what is due to the aspect on the Moon of other planets and what affects the part of the body denoted by the bhava will appear towards the end of the mahadasa.

पाके भूमिसुतस्य वृक्षहुतसुग्भूपाहवायैर्धनं

भैपज्यानृतवच्चनैश्च विविधे: क्रौर्यंर्धनस्यागमम् ।

पित्तासुग्ज्वरपीडनं तु सततं नीचाङ्गनासेवनं

विद्वेषं सुतदासपन्धुगुरुभिर्द्वापात्मोगं विदुः ॥ ८४ ॥

Sloka 84. Astrologers opine that in the ripening of Mars' mahadasa there may be attempts at money-making by taking to fire arms and by engaging in wars among rival kings and by other ways; there may be coming in of money also by medicine, by trickery, by fraud, and by diverse cruel acts; there may be suffering caused by fever arising from a morbid state of bile and blood: there will be seen a propensity on the part of the person concerned to resort continually to the society of low women and a crop of hatred emanating from sons, wife, relatives and reverend seniors. And in consequence of all this, the person will have to eat bad unwholesome food.

॥ कुञ्जदशायामन्तर्दशाफलानि ॥

उण्णाधिक्यं सुदृढेषं आवृपीडा नृपाङ्गयम् ।

सर्वकार्यार्थिनाशं च कुञ्जे कुञ्जदशान्वरे ॥ ८५ ॥

Sloka 85. Great heat, dislike of friends, annoyance from brothers, danger to be dreaded from a ruler and ruin of all undertakings will be the characteristic features of Mars' own interval in the planet's mahadasa.

c/f. कालदीवित

वित्तोण्णलग्नमये सहगीरिपोगं शोश्रप्रमादननिरार्थिभूतिसिद्धिः ।

कात्यमिश्रानुपत्तोरन्तर्विरोधो यात्रीषुतो दराति खेच्छरदं स्वार्थीयम् ॥

नृपचोरादिभीतिश्च धनवान्यविनाशनम् ।

दुष्टकर्मादिसंसिद्धिः राहौ कुञ्जदशान्तरे ॥ ८६ ॥

Sloka 86. During Rahu's bhukti in Mars' dasa there is peril to be apprehended from rulers, robbers and the like; destruction of wealth and corn and success in evil pursuits.

Cf. कलदीपिका

शत्रुशिष्ठोरतिप्रभूपभ्यं निपातिः कुरुयहितीर्णनगदो गुरुष्टुहानिः ।

प्राणव्ययोऽप्य यदि वा विप्रापदो वा वकाशुरन्तरगते मुनगाविनाप्ये ॥

दिव्यमूलाद्वन्प्राप्तिं भूलाभं च निरामयम् ।

सम्पूजनं जयं सीरायं गुरी कुञ्जदशान्तरे ॥ ८७ ॥

Sloka 87. Acquisition of wealth and lands through Brahmanas, freedom from illness, public esteem, ascendancy and happiness will mark Jupiter's interval in Mars' mahadasa.

Cf. कलदीपिका

दिवविवुभसपर्चा नीर्पेषुण्यात्तुसेता

सततमतिपिष्ठा पुत्रमित्रादिरुदिः ।

अवणहगतिमात्रे छेष्टोगोद्ध्वयो वा

पवति कुञ्जदशान्तः सद्वते वागपीये ॥

Also ब्रातकामरण

वल्लापिकल्पं गृपतेर्वनासि कल्पमित्रात्मनवाहसौल्यम् ।

सत्कर्मपर्वातुरत्नमुच्चैर्दृहस्तातिमीमदाम् प्रविष्टः ॥

चकुदुखाकरन्याधिमरिचोरचौर्मिर्मपम् ।

घनक्षयमवामोति धनी भीमदशान्तरे ॥ ८८ ॥

Sloka 88. Illness leading to much misery, evil threatened by enemies, robbers and kings and loss of

wealth are what a person has to put up with in the bhukti of Saturn in Mars' mahadasha.

c). कलदीपिका

उपर्युपरि विनाशः स्वात्मनस्तीयुरुण्डां
अगणितविपद्न्तं द्रुःखमव्योपहानिः ।
वसुहरणमस्त्वयो भीतिहृष्णानिलाभि-
भवति कुञ्जदशायामर्कंगे सन्प्रयाते ॥

Also ज्ञातकमरण

कल्पपुच्छात्मननेषु चाचा प्राग्यप्रयाणान्तशरीरपीडा ।
स्वस्थानवानं यदि भानुसुनोरन्तर्दशा भीमदशान्तराले ॥
ऐश्वर्यपरादिनप्राप्ति गृहगोधान्यसम्पदः ।
शुश्रुतवाचा भनम्हेष्वं युथे कुञ्जदशान्तरे ॥ ८९ ॥

Stoka 89. Accession of wealth from the trading community, abundance of houses, cows and grain, trouble from enemies and mental worry—these, a person may have in the interval of Mercury in Mars' mahadasha.

c). कलदीपिका

अरिभयमुरुलोरोपद्वयेभार्यहानिः
पशुगत्तुरगोणां वित्तोऽमित्रयोगः ।
नृपत्तुपरिषीडा चूल्हैरोद्धयो ना
विशनि शशिननने विश्ववार्षीसुनाशः ॥

Also ज्ञातकमरण

अद्यतिमृषामयत्प्रेरम्यः पीटो नियोगं द्वृतदारमित्रैः ।
स्वत्त्वोत्त्वां यन्त्वति नन्देमृत्योमय्या पाके यदि संप्रविष्टः ॥
कुधिरोगेण सन्धार्य चन्द्रुलोदरपीडनम् ।
दुष्टमानयद्यन्त्रुत्वं केती कुञ्जदशान्तरे ॥ ९० ॥

Stoka 90. Great suffering brought on by a disease of the stomach, trouble from relatives and brothers,

and opposition of bad people have to be apprehended when Ketu has its interval in Mars' dasa.

cf. कलदीपिका

वाशनिभयमकसादमिश्रजप्रधीढा
लिगमनपथ देशादित्तनाशोऽप्यता स्थात् ।

अपगमनमसुभ्यो योषितो या विनाशः
प्रविशति यदि केतुः पूर्णेत्राषुरन्तरं ॥

फलत्रभूपणं चर्खं चन्धुवर्गाद्दनागमम् ।
स्त्रीजनहेत्यतद्वैष्टीं शुक्रे भीमदशान्तरे ॥ ९१ ॥

Sloka 91. Jewel for the wife, clothing, incoming of money from relatives, odium of females and their society (nevertheless) will be what a person may expect in the bhukti of Venus in Mars' dasa.

cf. कलदीपिका

शुभि भनितविमाने विप्रवासद्वैरेतात्
वशुद्वितिरपि लोरेवर्षमनेत्रोपरोचः ।
परिनवरिहानिनविते भानवाना-
मपहरति यद्युर्मिमिने पार्षेन्द्रः ॥

Also अत्तमभरत

निदेश्यानन्यतनामयादैः कुडुम्बाद्विण्वयेत्य
नानाप्रवासैश्चलवित्तवृत्तिर्मान्तरे दानवरामपून्दे ॥

अपवार्द्धं गुरुद्वेषं कलहं ज्याधिपीटनम् ।
आत्मवर्गान्मनोदृशं रवौ भीमदशान्तरे ॥ ९२ ॥

Sloka 92. Blame, odium of the elders, quarrel with them, suffering caused by disease, heart-ache occasioned by one's own party are what may crop up in the Sun's apahara in Mars' dasa.

cfr. फलदीपिका

शृणुत्तपरिपूर्णा शुद्धलघ्वप्रभावः परिगमनवनवान्यश्रीमद्वन्तःपुरुषः ।

अतिविलसितशृण्डिः साहसाद्वातच्छ्रीसिमिरभिदि कुनायुर्द्यमित्संहारिणीति ॥

Also जालकाभरण

नानावनाम्प्रगमनानि नृने सन्यानरूप्ति श्रुत्वादिराजान् ।

चष्टुत्वमानो दिवये विद्युतात् भावुर्वरात् तुदशान्तरस्यः ॥

दुर्गैर्दीक्षनसंग्रहनेत्तु चन्द्रुतातननितातिविरोधः ।

मानवो धरति शृतनवान्तर्मालिक्षे धरति केऽपि वदन्ति ॥

नानावित्तसुखं वस्तुकामणिविभूषणम् ।

निद्रालसं मदोद्देशं चन्द्रे भौमदशान्तरे ॥ ९३ ॥

Stotra 93. Various comforts that wealth affords, cloths, pearls, precious stones, ornaments, heavy sleep and ardent passion may mark the Moon's bhukti in Mars' mahadasa.

cfr. फलदीपिका

विविधनश्रुतासिर्विप्रयोगोऽरिष्टैर्प्रतिनशयनभूपारहस्यप्रसुतिः ।

भवति शृणुत्तपरिपूर्णमविक्षपीडा शरणिनश्यवर्ती शीतयो तं प्रथावे ॥

Also जालकाभरण

निष्ठोऽस्त्रवानन्दमहापदानि शृत्याकरद्रव्यविभूषणानि ।

पितोद्ग्रामं शेषमविकारभिन्नांमस्य पाके विचरन् करोति ॥

भूनन्दनस्य पाकाद्वी मानहानेर्घमद्युयः ।

मध्ये नृपाभिन्नोराधर्मातिवान्ते तथा भवेत् ॥ ९४ ॥

Stotra 94. At the outset of Mars' dasa, there will be humiliation and waste of wealth. In the middle of the dasa, there may be danger to be apprehended from rulers, fire, brigands, and the like; the same will happen also in the concluding portion of the dasa.

उच्चस्थितस्य धरणीतनयसा पाके
नीनांशगस्य मरणं सुवसोदराणाम् ।

नीचे तु तुङ्गमवनाशगतस्य दाये

कृष्णादिभूमिधनपान्यसुखं वदन्ति ॥ ९५ ॥

Stoka 95. If Mars occupy the depression Navamsa in its exaltation house, there will be according to the astrologers, death among the children and brothers of the person concerned, during the dasha of the planet. If it be in the house of depression and occupy the exaltation Navamsa, the effect will appear in the success of agriculture and other operations and in the accession to lands, wealth, grain and material comforts.

सौख्यादिविचास्यितिनाशनं च कलन्पुत्रादिपियोगदुःखम् ।

अतीव रोगं परदेशवासं विवादसुद्धि कुरुते कणीषः ॥ ९६ ॥

Stoka 96. Loss of such things as comfort, happiness, wealth and worldly status, the pang of parting with a wife, children and relatives, illness in the extreme, residence in a strange land, and a disposition to wrangle are what Rahu brings about.

पाल शीरिकावाग्

कुर्यादिः शितिपनोरविषाणिशयभीति सुतात्मितिविधमवन्धुनाशम् ।

नीचाप्याननमतिक्षतोऽपवादं स्पानच्युतिं पद्धति कृतकार्यहरनिम् ॥

विधुन्त्तुदे दुष्मनिं च अशुद्धामात्मेषुते

दया शुभमदा तदा महीषतुल्यमूर्तिदा ।

अभीष्टकार्यसिद्धयो गृहे मुखस्थितिर्भवेत्

अच्युतार्थसंशयाः शिष्ठो भसिद्धकीर्तयः ॥

असुरवरदेशायामक्षमाक्षोऽप्याम स्वात्

विगहनगतात्तिः सुनार्थोविनादाः ।

विषप्रयमस्तीडा वीक्षणोर्ब्लृङ्गोऽग्निः
सुहृदि कृष्णविरोधो भूषतेष्टैषलामः ॥

॥ राहुदशायामन्तर्दशाफलानि ॥

जायारोगं विवादं च द्वुदिनाशं धनसुयम् ।
दूरदेशादनं दुःखं राहु राहुदशान्तरे ॥ ९७ ॥

Sloka 97. Illness of a wife, a controversy, failure of the intellect, waste of wealth, roaming in a far-off land and distress will be the characteristic features of Rahu's bhukti in Rabu's dasa.

Cf. अलक्षणीयिका

विपान्त्युक्तद्वुष्टमुभावसारं परावलासंयुतिरिष्विच्छुतिः ।
अरिष्विवादद्वृष्टनन्यया प्रयत् विभुत्तदेनापद्वते स्ववस्तरे ॥
क्षयाविशुद्धविनाशं च राजप्रीति धनागमम् ।
पुत्रलाभं गहोत्सादं शुरी राहुदशान्तरे ॥ ९८ ॥

Sloka 98. Total disappearance of ailments and enemies, royal favor, accession of wealth, acquisition of children and great perseverance will mark Jupiter's bhukti in Rabu's dasa.

Cf. अलक्षणीयिका

सुराप्रिपूनं विरोगवा वामदशां सपागमः ।
सुपुण्यरात्रार्थविकारसेप्तः सुरातिदायान्तरे युहस्तनी ॥
वातपिचकृतं रोगं चन्द्रुमिषादिपीटनम् ।
दूरदेशनिवासं च शनी राहुदशान्तरे ॥ ९९ ॥

Sloka 99. A disease due to wind and bile, the distress of relatives, friends and well wishers, and residence in a remote foreign land are what may crop up during Saturn's interval in Rahu's dasa.

c/. फलदीपिका

समीरपित्तप्रगदशतिसानौ तनुनयोधित्सहैश्च विष्वः ।

सामृत्यनाशव्य पदच्छुतिर्वेष्टि दिति प्रसाद्युः प्रविशत्ययार्कंजे ॥

मित्रचन्द्रुक्लत्रादिसंयोगं च धनागमय् ।

राजप्रीतिमामोदि त्रुधे राहुदशान्तरे ॥ १०० ॥

Stoka 100. The society of friends, relatives, wife and children, accession of wealth and royal favor can be enjoyed during Mercury's bhukti in Rahu's dasa.

c/. फलदीपिका

मुख्यसिद्धिः मुख्दां सप्तामो भवोदिनिन्दृत्यपतीव जापते ।

पदुकियाभूताणकौशलादयो भुजश्चर्षत्सरहारिणीन्दुजे ॥

चीर्यं स्वामानदाति च पुत्रनाशं पशुष्यम् ।

सर्वोपद्रवमामोति केतु राहुदशान्तरे ॥ १०१ ॥

Stoka 101. Brigandage, loss of wealth and honor, loss of children, death among cattle, misfortunes of all kinds await a person in Ketu's bhukti in Rahu dasa.

c/. फलदीपिका

ज्वरासिंशाखारिष्यं दिरोद्धा शरीरकम्प्यत्सुहृद्दुर्घया ।

विषगत्याति: कलहः सुहृद्जनैरहीनदशायान्तरे शिखावरे ॥

विदेशाद्वाहनप्राप्तिः छब्बचामरसम्पदः ।

रोगारिपन्धुमीतिः सात् शुक्रे राहुदशान्तरे ॥ १०२ ॥

Stoka 102. When Venus has its bhukti in Rahu dasa, there will be accession of vehicles, umbrellas, chowries and wealth of various sorts from foreign lands; but there may be trouble from diseases, foes and relatives.

c). कलदीनिका

कलग्रलच्छिः शयनोपचारता तुरजमातञ्चमहीसमांगमः ।
 - ककानिलार्तिस्वनैर्विशेषिता भवेहुनक्ताभुरपाहतो भुगोः ।
दानधर्मरतिः प्रीतिः सर्वोपद्रवनाशनम् ।
संसाररोगसंचारो रवौ राहुदशान्तरे ॥ १०३ ॥

Stoka 103. Love of charitable acts, contentment, cessation of all violence and outrage and the spread of a contagious disease will mark the Sun's bhukti in Rahu dasa.

d). कलदीनिका

अरिडपास्तादतिपीडने हरोः तिपातिरात्राहतिरापद्मः ।
 वद्युतार्तिर्वतेर्महद्दयं भुवर्वर्णं तिपिरारिणा हते ॥
भोगसम्पद्वेभित्यं सखपृद्विर्यनांगमः ।
खचन्युजनसंवरदो राहौ चन्द्रदशान्तरे ॥ १०४ ॥

Stoka 104. When the Moon has its bhukti in Rahu dasa, there will be an abundance of enjoyments, good crops, coming in of money and communion with kith and kin.

e). कलदीनिका

वद्युविनाशः कल्पे मनोरुना कुविकियावित्तपशुमनाशयः ।
 सुषद्विषार्तिः सक्षिलाद्यं मनोरुनिवौ दशामक्तरि देवविदिषः ॥
सर्वोपद्रवर्सयोगः सर्वकार्येषु मृद्वा ।
चिचिपिस्मृतिदोपाः स्यात् इवे राहुदशान्तरे ॥ १०५ ॥

Stoka 105. A combination of all possible calamities, bewilderment in every work and a culpable failure of memory will be the characteristic features of Mars' interval in Rahu dasa.

Cf. फलदीनिका

गृपाग्निभोराक्षभयं शारीरिणां शारीरनाशो यदि वा महारुजः ।
पद्मभूमे हत्तहनप्रणीडनं यदात्र सर्पायुषि संवरेत्कुनः ॥
कुलीरगोमेष्युतस्य राहोर्दशाविपाके घनधान्यलाभम् ।
विद्याविनोदं नृपमाननं च कलात्रमृत्यादिसुखं वंदन्ति ॥

Stoka 106. Rahu occupying Cancer, Taurus or Aries, say the astrologers, will secure to the person concerned during the ripening of its dasa wealth and corn, edification and amusement, honor from the sovereign, wives, servants and dependants happy and well-off.

पायोनमीनाथपुतस्य राहोर्दशाविपाके गुतदारलाभम् ।
देशधिपत्यं नरवाहनं च दशायसाने सकलस्य नाशम् ॥१०६॥

Stoka 107. Astrologers say that Rahu in Kanya, Meena, or Dhanus gives to the person concerned during its dasa wife and children, lordship of lands and a carriage drawn by men.

All these are liable to be lost at the conclusion of the dasa.

मृगपतिष्ठृपकन्पाकर्कटस्यस्य राहो-
र्भिति च परिपाके राजतुल्यो चृपो या ।
गजतुरगच्छृपः सर्वजीवोपकारी
यदुधनसुखशीलः पुत्रदारानुरक्तः ॥ १०७ ॥

Stoka 108. When Rahu is in Leo, Virgo or Cancer, a person becomes a king or a king's peer during the ripening of its dasa; he will command an army composed of elephants and horses, will be highly beneficent, exceedingly wealthy, devoted to pleasure and dearly attached to his wife and children.

दशादौ दुःखमामोति दशामध्ये गहत्सुखम् ।
दशान्ते फणिनायस्य पितृनाशं पदच्युतिम् ॥ १०९ ॥

Sloka 109. At the outset of Rahu dasa, a person suffers distress; in the middle of it, he may have much enjoyment; but in the end, he may become bereaved of his parents and even lose his status.

स्वानप्राप्तिं विजयानाम्बरात्मि राजलेहं चित्तशुद्धिं विभूतिम् ।
शानाच्चारं पुत्रदारादिलामं देवाचार्यः स्वे विपक्षे करोति ॥

Sloka 110. Jupiter secures to the person concerned, during its dasa, rank, wealth, vehicle, apparel, royal good will, purity of heart, power, knowledge, practice corresponding thereto, wife, children and all else connected therewith.

c/. अन्तरीक्षम्

भर्तुं कियातिपरं द्वगुरुर्विषते सन्तानतिद्विषयनीपतिपूजनं च ।
नडाच्यत इमुत्तरानगेषु गनाम्बशानप्राप्ति कृत्स्तमुत्तिविटसिद्धिम् ॥
अवरगुरुदशायाम्बरायर्पयिदिः परिनपरिवारमीतिरत्यनीयानम् ।
भुत्तवनमुष्टदाप्तिः साधुवादात्पूजा भवति शुद्धियोगः कर्मयोगः ककार्तिः॥

“ ॥ शुद्धदशायामन्तर्दशाफलानि ॥

नृपत्रीर्ति महोत्साहं रार्वकर्यार्थिसांघनम् ।
विद्याविघानमामोति युरो शुद्धदशान्तरे ॥ १११ ॥

Sloka 111. Royal favor, great diligence, achievement of everything attempted, learning and science are what a person may expect in Jupiter's dasa and bhukti.
c/. अन्तरीक्षम्

स्त्रीवायदान्तिपद्मावगृणोदयः श्याम् सम्पूर्वविद्विषयनीपतिपूजनं च ।
आचारिनापुत्रनम्बुतिविटमिदिः संसारं हनि देवयुरी लतीयम् ॥

देष्पुद्दिं मनस्तारं पुत्रमूलद्वन्द्वयम् ।

कर्मनाशमवामोति शनी जीवदशान्तरे ॥ ११२ ॥

Stoka 112. A feeling of aversion, mental anguish, waste of wealth through the sons, failure of business are what a person may have to be prepared for during Saturn's interval in Jupiter's mahadasa.

c/. कर्मनाशम

वैश्याङ्गनामदकृतामददोपस्त्रं उर्क्कांसील्यसकुट्टनपशुप्रभीदा ।

वर्गिक्ययोहयमशिग्नस्तुतातिः जैर्भिः दग्धाः विगतिं देवकरं नराणाम् ॥

Also जीवदशान्तरे

वैश्यास्त्रवृद्धकृपिलित्यादेविदुसवर्गमित्याः कृशादः ।

खरफसेत्तादिपुतो वरः स्वाद गुरोर्दशापा चलितोर्कसुनी ॥

वैश्यगोणं विचारिः राजसेह तुलावदम् ।

सत्कर्मचारसिद्धिं च तुष्टे जीवदशान्तरे ॥ ११३ ॥

Stoka 113. Acquisition of wealth by means of the trading community, royal favor leading to material comforts and perfect practice of hospitality will mark Mercury's bhukti in Jupiter's mahadasa.

c/. कर्मनाशम

स्त्रीयूनमयमहाभ्यसनं विदेपिः केग्निदन्त्यपि च केवडमद्वलासिः ।

देवत्तिनार्वनतुगार्गमुखप्रयोगिर्गोषिणपूर्वितस्ता हतीन्दुमूनी ॥

Also जीवदशान्तरे

सद्युद्दिसीशाल्पसुरार्चनानि सदिन्द्रियामन्दिराहनानि ।

कल्पपुष्पादिमुत्तानि चर्वं कुर्यादिकृपे नीशक्षां प्रवत्त ॥

विदेशायानं चर्वनितयूर्लिन्दर्शाप्रभादः विरमि प्रवीदा ।

गुरोर्दशापा भरतीन्दुपृथे केवादिव्याप्र मनं निलवत् ॥

सुक्ताप्रयालभूपासिलीर्भयाप्ता घनायतिः ।

गुरुभूपवशादातिः केवी जीवदशान्तरे ॥ ११४ ॥

Stoka 114. Acquisition of pearl and coral ornaments, pilgrimages to holy shrines, increase of wealth and suffering for the sake of reverend seniors and the king will mark Ketu's interval in Jupiter's mahadasa.

qf. कलशीविका

शत्रुघणो भवति भूत्यज्ञैर्विरोधः चित्तञ्जया तनययोपिदुपद्रवश्च ।

माणस्युतिर्गृहतुहज्जनविप्रयोगः सौरेष्वचामुख्यहृष्ट्य ददाति केतुः ॥

चाहनादि धनप्राप्तिः छत्रचामरवैभवम् ।

स्त्रीपीटा जनविदेषो भूमी जीवदशान्तरे ॥ ११५ ॥

Stoka 115. Acquisition of vehicles and other valuable property, the glory of umbrellas and chowries, trouble from females and public odium are to be looked for in Sukra's interval in Jupiter's mahadasa.

qf. कलशीविका

नानाविषयपशुनाम्परिवृद्धिलक्ष्मीत्वात्पानतापनाम्बुद्धिमूलगाप्तिः ।

देवद्विगर्जिनमुपासनतत्परतमायुर्वदा हरति भैरवयासुरेऽचः ॥

Also जाताज्ञानल

नितीर्जियोगोर्डिविनाशनं च स्त्रेष्यानिक्षयापि कलिपत्रहः ।

स्यान्मानवानां व्यस्तोपदविवृग्गोः सूते जीवदशां प्रयाते ॥

पर्वदिवियार्थं निरत्वगृथैर्विद्याम्बराजादिकमद्वय ।

द्विनाशयः स्याद्गुणात्मात्म सिते वदन्तीति कदं तु केवित ॥

शत्रुनार्दी लद्य सीरुपं महोरत्सादै धनागमम् ।

राजेष्वसादमारोग्यं रवो जीवदशान्तरे ॥ ११६ ॥

Stoka 116. Flight of enemies, victory, ease, great diligence, coming in of wealth, royal favor and sound health are what a person may expect in the Sun's interval in Jupiter's mahadasa.

८८. कलदीपिका

श्रावोर्जेयः दितिपमाननक्षीतिलाभः खाचण्डवा नातुरेष्मुकाहनासि ।
अप्यप्रहारपुरराष्ट्रस्यसम्बुद्धेत्यसहमायुर्पाद्विडके ॥

Also जानकामरण.

सुतार्थनानाविधवस्तुलामे विशिष्णुनामान्तरमाविगत्यम् ।
मानं नरेशान्त्कुरुते दिनेशो यानामधीशस्य दशां प्रप्तः ॥
सीकृतोरसाहमेश्वर्यं राजग्रीति सुखायहाम् ।
दिव्यप्रस्तविभूपासि चन्द्रे जीवदशान्तरे ॥ ११७ ॥

Sloka 117. Power acquired under female impulse, royal favor leading to material comforts, acquisition of fine apparel and ornaments, are what a person may look for in the Moon's interval in Jupiter's mahādasa.

८९. कलदीपिका

योपद्मद्वयमरिनाशनर्पितामे कृप्यर्थवस्तुवरोन्तकीतिष्ठापयम् ।
देवद्विनार्चनपरत्वमतीव चुसो संचायते शुद्धदशाहति रार्हीरो ॥

Also जानकामरण.

नानाङ्गनाक्षिण्णनातनितः शीराजनिन्हैश विरामेवानः ।
निदानवदार्थयुतो नरः स्यात् शीवान्तरे शीतकरप्रवारे ॥

कर्मनार्थं च संचारं ज्वरस्तापं महद्वयम् ।
घननार्थं निरुत्तराह कुणे जीवदशान्तरे ॥ ११८ ॥

Sloka 118. Failure in business, wandering, high fever, great risk, loss of wealth and depression of spirits, a person must be prepared for in Kuja's interval in Jupiter's mahādasa.

९०. कलदीपिका

अन्धपूपतोगणमरिवनतोर्जलामे मुक्तेवस्तुकृतिरिह प्रप्तिप्रभावम् ।
ईपद्मद्वयहरिक्षणमुक्तिर्विष्ण्यात्मजे हृति वासरमार्यनातम् ॥

Also जातकाभरण

रणाङ्गनप्राप्तपरोविशेषः सज्जोगस्तौर्व्यार्थसमन्वितः ।

प्रौढप्रतापोऽतिरात्रं नरः स्वाद्वरासुष्टे जीवदशा प्रवाते ॥

दीर्घं शुदे वापि भैत्कदानित् पीडा नराणामरिनीतिरुक्ता ।

बलशयः संचलनं कुम्हस्य जीवान्तराले प्रवदन्ति केचित् ॥

सर्वहिंशुभयं रोगं सर्वोपद्रव्यकारणम् ।

धनच्छेदमाप्नोति राहीं जीवदशान्तरे ॥ ११९ ॥

Stoka. 119. Apprehension of every trouble, disease, occasion for every possible calamity, and deprivation of income—this falls to the lot of a person in Rahu's bhukti in Jupiter's mahadasa.

Cf. यज्ञदीपिका

वन्धुपतहिल्लमानसरुगदाविश्वोराज्यं गुहगदो नडोद्धवो वा ।

राजेन्द्रपीडनमरिष्यत्तमे स्वनाशः सम्पदते हरति सुरिदशा सुरारी ॥

भीचाश्वोपगतः स्वतुद्धभवने जीवः स्वपाके भयं

चोत्तराविनृपैः कलब्रतनयदेष्वं करोत्यधिपद् ।

नीचे तुङ्गनवांशके यदि महाराजप्रसादं सुखं

विद्याद्विद्यशोषनादिविभवं देशाधिपत्वं तु वा ॥१२०॥

Stoka 120. Jupiter occupying a depression Navamsa in its exaltation sign brings on during the progress of its dasa danger through robbers, foes and rulers, the hatred of wife and sons and bad luck generally; but when the planet is in the exaltation Navamsa in its depression sign, it secures during its dasa to the person concerned, royal favor, material comforts, learning, wisdom, fame, wealth and the influence which such things carry; and it may even be the lordship of the whole country.

शनेर्दशायामजगद्भीषुद्वंक्षनापथिक्तचान्यलाभम् ।
श्रेणीपुरव्यामजनाधिकाराव् घनं वदेनोचकुलाधिपत्यम् ॥

Stoka 121. Astrologers declare that during the dasa of Saturn, a person may come into possession of goats, asses, camels, old women, birds and coarse grain and get wealth by the administration of a guild, township or village community and become the ruler of a low tribe.

c/^१ कलशीपिता

रवितनयदशायां राष्ट्रपीडाप्रहारप्रतिगतिविभूतिः प्रेष्यद्वाहनासिः ।
पशुमहिपश्चासिः पुलदारप्रमीढा पवनकफुलार्तिः पादहस्ताप्रतापः ॥
पाकेऽर्कनस्य निनदारतुतादि रोगान् वातोचरं कृषिविलासमत्प्रवापम् ।
कुर्खीरति परिजनैर्विषुति भ्रातुमाकस्त्रिक्षम्बूमिसुखार्पिनाशम् ॥

॥ शनिदशायामन्तर्दशाकलानि. ॥

क्षेत्रादिभिर्व्याधिनिधीनं च मात्सर्यमानैर्दुशोकतापम् ।
भूपालचौरैर्घनधान्यनाशं करोति मन्दः स्वदशापदारे ॥ १२२ ॥

Stoka 122. In its own dasa and bhukti, Saturn may bring on disease and suffering through the trouble and torment which the person under its influence is made to undergo ; by exciting his envy and pride, it leads to much sorrow and mental anguish ; by exposing him to the rapacity of kings and freebooters, it deprives him of his wealth and store of grain.

c/^१ कलशीपिता

कृषिपृद्धिशूत्यमहिपाभ्युदयः पश्चनामयोरुपलनातिननम् ।
स्पविराङ्गनादिरलस्त्वमयो निनदारत्प्रवापते रविजे ॥

रविवनयदशायां स्वापहरे विरोधं ।
 नरपतिजनकोर्णं ग्रेष्यवृद्धाङ्गनासिम् ।
 पशुगणविपमीर्ति पुत्रदारादीपीर्ति
 चवरपवनकफार्ति शूलरोगं वदन्ति ॥ १२३ ॥

Stoka 123. In Saturn's dasa and bhukti, a person has to encounter opposition, incur the displeasure of the king's men, keep old servant-women, and be in dread of his cattle being poisoned : his wife and children have much suffering ; himself being liable to fever, wind or phlegm ailments and to colic.

सुखविचयशोदृदि सत्कर्मचारसम्पदः ।
 कुपिदाणिज्यमामोर्ति पुष्पे मन्ददशान्वरे ॥ १२४ ॥

Stoka 124. Increase of happiness, wealth and fame, the benefits accruing from acts of piety and customary religious observances, agriculture and commerce, a person may expect to have in Mercury's interval in Saturn's dasa.

८५. भैरवदीपिता

सुभगत्वमस्ति सुखिता वनिता नृणालने विनयमित्रसुतिः ।
 निश्चदोऽन्तः सहनष्ट्ररुना शान्तिदायहारिगि शाशाङ्कसुते ॥

Also भातकामन्द

चनाङ्गनासुलुम्बुखोपपत्रः सद्राजमानेन विराजमानः ।
 विद्रुच्चनानन्दकरः ककार्त्तीं मत्यो भवेद्द्वौ रानिपाकसंस्थे ॥

वातपिचकृतं रोगं फलादं नीचदुर्जनैः ।
 दुःसम्भवमामोर्ति केतौ मन्ददशान्वरे ॥ १२५ ॥

Stoka 125. Disease caused by wind and bile, quarrel with vile wicked people and dread of evil dreams,

person becomes liable to, during Ketu's interval in Saturn's mahadasa.

cf. कलशीपिका

मर्दग्निपीडनमरिव्यसने गुतदारविश्वगतिः सततम् ।

अशुभावलोकनमहेष्यं भयं शूद्रवन्सरं हरति केतुपतौ ॥

चन्द्रुस्त्रेहं जनश्रीति जायाविचधनायतिष्ठ ।

कुप्यादि शुलभामोति भूग्मी मन्ददशान्तरे ॥ १२६ ॥

Stoka 126. A person experiences the good will of relatives, the approbation of the people, accession of wives, property and wealth, and the joys arising from agriculture and kindred pursuits pending Sukra's interval in Sani-dasa.

cf. कलशीपिका

सुहदनातनपत्तील्यगुतः कृषितोययानननितार्थयः ।

शुभकीर्तिलभ्यति वेहभूतो गमदायहारिणि धूमोखानये ॥

Also जातपात्रगण

योगाविभूषासुततील्यलक्षितः शीघ्रापदेताविकृतत्वमुद्यैः ।

यसाः प्रकाशोऽरिकुलस्य नाराः चन्द्रेशालामुदानः प्रवेशो ॥

पुत्रदारविनाशं च नुपचोरादिपीडनम् ।

मनोमयमत्तामोति मानौ मन्ददशान्तरे ॥ १२७ ॥

Stoka 127. Loss of wife and children, trouble from the king or robbers, and a sinking of the heart, a person has to experience, during the Sun's bhukti in Saturn's mahadasa.

Cf. कलशीपिका

मरणं तु वा रिष्मये सततं गुरुर्गांगलहृजठसनेत्रहमा ।

चन्द्रान्यविच्छुतिरिह प्रभवेदविनामुदानिशावि तीवक्त्रे ॥

Also नावकामरण

भनद्वननननवन्युगीटा गादापि चन्द्रत्वकलेवरे स्पात् ।

रिपूह्रमः सष्ठ्वने नलिन्याः पत्नी त्विते मन्ददशान्तराले ॥

गुहस्त्रीमरणं दुःखं चन्युदेषं धनागमम् ।

चातरोगमयामोति चन्द्रे मन्ददशान्तरे ॥ १२८ ॥

Stoka 128. Death of a revered matronly female, sorrow, dislike of relatives, coming in of money and wind disease may be expected during the Moon's bhukti in the dasa of Saturn.

cf. कर्त्तवीपिका

विनाशहतिर्भरणदेवन्तरां सुखां निपत्तिरथोगभयम् ।

जलात्मासं भयमतीयमवेदविनायुराविशति रात्रिकरे ॥

Also नावकामरण

नित्यं कठिन्युग्नैर्नियोगे द्विर्भूतिर्भासि मवेद्युहिण्याः ।

उत्साहसीर्घ्योपहतिर्नितान्तं शीतशुतो मन्ददशान्तराले ॥

स्थानच्युति भवतरोगं नानाविप्रमनोभयम् ।

सहोदरसुहस्रीटा भीमे मन्ददशान्तरे ॥ १२९ ॥

Stoka 129. Loss of place, serious illness, various apprehensions, distress of brothers and friends have to be looked for in Kuja's interval in Saturn's dasa.

cf. कर्त्तवीपिका

स्थानच्युतिस्वत्वविमहत्वमन्तर्याहिंश्चविषभीरथ्या ।

अरिष्टद्विरारतारगदिमये रविनायुराविशति मृभिषुते ॥

Also नावकामरण

स्थानच्युतिस्वत्वद्वे विनाशनासुविषयोग्नं स्पात् ।

सन्मानहनिर्वद्धुर्सुषुप्तोद्वान्तरे भूमिषुतमचारे ॥

सर्वाङ्गरोगसन्तापं चोरारिनृपषीडनम् ।

धनव्लेदमवामोति राही मन्ददशान्तरे ॥ १३० ॥

Stoka 130. The anguish of disease in every limb, the devastation wrought by robbers, foes and rapacious rulers, and the deprivation of wealth are what a person may have to suffer during Rabu's bhukti in the dasa of Saturn.

cf. कलदीपिका

अपमार्गयानमसुभिरिहं त्वयग प्रमेहगुह्युल्यधयम् ।

उवरसुलितिसत्त्वमेव नृगामतिगान्तरं विशति गोगिष्ठो ॥

देवभूदेवमक्ति च राजश्रीति महत्सुखम् ।

स्वानलाभमवामोति गुरी मन्ददशान्तरे ॥ १३१ ॥

Stoka 131. Devotion to Gods and Brahmanas, royal favor, great happiness and attainment of rank, a person will have, during Jupiter's bhukti in Saturn's dasa.

cf. कलदीपिका

अपरार्चनद्विगगणाभिर्विर्गृहपृथदारविहस्तु भवेत् ।

घनधान्यवृद्धिरपिका हि नृणां मतवत्वपर्किंशयमीन्द्रगुरी ॥

Also नालकामरण

कलाकलापे कुरालो निलाती पचालयालकृतचालशीलः ।

भूपालभूलाभयुतो नरः स्वाद् वृहस्पतौ मन्ददशा प्रयाते ॥

खोने नीचनवोशगो रविसुतः कुर्वात सौख्यं फलं

पाकादौ तु दशायसानसमये काष्ठं फलं प्राप्तिनाम् ।

तुज्जांश्योपगतः स्वनीचमयने पाकावसाने सुखं

दायादौ रिपुचोरभीरिमधिकं दुर्लभं विदेशाटनम् ॥ १३२ ॥

Stoka 132. Saturn occupying the depression Navamsa in its exaltation house produces happiness at the commencement of its dasa, but towards the end, it is

sprawled with woe to the creatures concerned. If the planet occupy the exaltation Navamsa in its depression house, the end of the dasa is happy while in the initial portion there may be evil to be feared from robbers and enemies, much misery and roaming in foreign lands.

स्वर्णीयदाये गुरुवन्युमिवैरथर्पर्जिनं कीर्तिसुखं करोति ।

दौत्यं च सरकर्म हिरण्यपर्युर्धनायति वातरुजं कुमारः ॥१३३॥

Stoka 133. During the period that Mercury's influence takes effect, a person will earn money through the instrumentality of reverend seniors, relatives and friends; he will have fame and happiness; he will go on an embassy, derive an income by dealing in gold ware and suffer from wind ailment.

cf. वल्लभीषिका

शशितन्यदशायां शुधाचार्येभुद्दिननित्यनायति: शेषगोपानिलाम् ।

मनुवरस्त्रूपानिच्छद्वातसिद्धिः प्रभवति महाल्लग्नेवरोगप्रवीटा ॥

सौन्यः करोति मुहूर्दायममात्मतीर्थं विद्युत्मयंसितायशाय गुरुवसादम् ।

प्राग्हन्यमुक्तिविषयेऽपि फोरकारं जायात्मनादिमुहूर्दा फुशलं महत्वम्॥

॥ शुधदशायामन्तर्दशाफलानि ॥

विचिवगुरुवसायति द्विजबन्युवशाद्वनम् ।

सर्वकार्यार्थसंसिद्धि सौन्ये सौन्यदशान्वरे ॥ १३४ ॥

Stoka 134. Acquisition of beautiful houses and apparel, money through Brahmanas and relatives and success in every undertaking may be looked for in Mercury's bhukti in its own mahadasa.

cf. वल्लभीषिका

धर्ममार्गनिरतिर्विषयितां सद्गमो विष्वलभीषनदिनात् ।

विषया बहुयशः मुली सदा चन्द्रगे हरति वत्तरं व्यक्तम् ॥

बन्धुपीडा मनस्तापं सौख्यहानिमरेभयम् ।

कार्यनाशमवामोति केवो सौम्यदशान्तरे ॥ १३५ ॥

Stoka 135. Trouble from relatives, mental agony, loss of comfort, dread of an enemy and failure in business are to be expected during Ketu's interval in Budha dasa.

c.f. कलदीपिका

दुःखशोकलहाकुलात्मता गात्रकृपनमित्रसंयुतिः ।

क्षेत्रियान्वयियुतिर्यदा भयेत् सोमगुप्तशरदं गतः शिली ॥

युरुदेवामिषिप्रेषु दानं घर्मिष्यं तपः ।

धनवस्त्रविभूपास्ति शुक्रे सौम्यदशान्तरे ॥ १३६ ॥

Stoka 136. Offering of acceptable presents to reverend seniors, gods, fire and the Brahmanas, observance of duty conformable to religion and morality, acquisition of wealth, clothing and ornaments will mark Sukra's interval in the dasa of Mercury.

c.f. कलदीपिका

देयविप्रगुरुपूजनकिञ्चा दानवर्मपरसात्समागमः ।

वस्त्रभूपणमुद्द्युतिर्भवित् योवनायुपि समाहते सिते ॥

Also आत्मागरण

५ विकुपसाधुनातिथिसादरः सुकृतर्वसगृत्सुकमानसः ।

६ विनिवचलविभूपणभास्त्रनरो ब्रुदशान्तरगे सति पार्गेते ॥

७ नानाप्रयासैव निरोचनैर्या शिरोहना वाऽपि शरीरमानाम् ।

करोति चाचां विकुपान्तराले सितः प्रयात् प्रवदन्ति केचित् ॥

वस्त्रभूपणविचास्ति राजप्रीति महत्सुखम् ।

घर्मश्रवणमामोति रवै तुधदशान्तरे ॥ १३७ ॥

Stoka 137. Acquisition of apparel, ornaments and wealth, royal favor, great ease, and bearing of moral

homilies may be expected in the Sun's bhukti in Budha-dasa.

Cf. कलदीपिका

हेमविद्युमसूरजनारणपावृत्तं यवनमनपानयुक्तं ।

भूषंतरविं च पूजने भवेत् भावुपालिनि बुवान्दकाहते ॥

Also जातकाग्रण

त्रुरङ्गिकां च सुविद्युमणां सद्मन्त्राणामपि वारणानाम् ।

भवेद्वासिर्वहृदयमानां सौम्यस्य धाके तपने प्रपञ्चे ॥

स्वास्थ्यानन्तः संचलने कदाचिद् गदप्रकोपात्प्रभासन्मवित्तम् ।

धर्मे प्रवृत्ति कुरुते दापाके पक्षेष्वेषाः प्रवदन्ति कैवित् ॥

रोगारातिजनक्षेपं सर्वकार्यार्थिनाश्वनम् ।

चतुष्पाद्वयमासोति चन्द्रे सौम्यदशान्तरे ॥ १३८ ॥

Stoka 138. Diseases, ill-will of enemies, miscarriage of every concern, risk from quadrupeds await a person during the Moon's interval in Budha-dasa.

Cf. कलदीपिका

महाकन्यसनमहितीडने कुष्ठद्वयहुक्तुपीडनम् ।

प्राणसंशययुतिर्णीं पैतृक्षायुपे वनति शीतवीभितो ॥

Also जातकाग्रण

पामादिनानामयसंभवः स्वान्मृतप्रभासंभवनं विवादः ।

पित्तप्रकोपः खलु यानपीडा यदा चदाशुर्जयसां प्रपञ्चः ॥

रोगारिभयमाद्यं च पुण्यकर्मफलं यदाः ।

राजवीतिमवासोति कुणे सौम्यदशान्तरे ॥ १३९ ॥

Stoka 139. Disappearance of all danger from diseases or enemies, fame derived from acts of charity and beneficence, and royal favor accrue to a person during Kuja's bhukti in Budha-dasa.

c/. फलदीपिका

अस्मिभीतिरनि नेत्रजा रुग्ना चोरन् भयमतीय दुःखिता ।
स्थानहानिरय वातरोगता ज्ञात्युपं हरति मेदिनीमृते ॥

Also जातकाभ्यरण

गुह्यापर्यार्थ्यनग्नयुतः स्यात् कान्तासुतभीतिविगुकचितः ।
निषुप्तपर्मो मरुनः प्रतिष्ठे गुप्तस्य मध्ये नमुधातनूने ॥

मित्रबन्धुधनप्राप्ति गुखविद्याविभूषणम् ।
राजप्रीतिमयामोति राही सौम्यदशान्तरे ॥ १४० ॥

Stoka 140. During Rahu's bhukti in Budha dasa, a person gets wealth from friends and relatives and secures to himself happiness, learning, ornaments and royal favor.
c/. फलदीपिका

मानहानिरप्याश्रयमृतिः स्वर्गतोऽस्मिविषतोऽयनं भयग् ।
मखकालिनठरप्रपीडनं इतिरदिष्टनदशां गतेऽमृते ॥

इष्टपन्नुगुरुदेवं घनलामं तुतायतिष्ठ ।
रोगादिभयमामोति गुरी सौम्यदशान्तरे ॥ १४१ ॥

Stoka 141. When Jupiter has its bhukti in Budha dasa, a person will incur the hatred of friends, relatives and elders; will have additions to wealth and children, and will be liable to risk from diseases and the like.
c/. फलदीपिका

ग्नावितात्मुभगविन्युतिपरिन् भजसिद्धिरनीशसन्कृतिः ।
घर्मितिद्वितपसां समुद्रयो देवपनिविषि गिरो दशां गते ॥

Also जातकाभ्यरण

कान्तासुतानन्दयुतोऽहिन्ता सत्त्वर्वृक्षाख्यतिरितीतः ।
मन्त्री नरः स्यात् पितृमातृदुःखी वृहस्पती सौम्यदशां प्रथां ॥

धर्मसत्कर्मविचारं सुखमव्यजनाधिपैः ।

कृष्णादिनाशमासोति यन्ती सौम्यदशान्तरे ॥ १४२ ॥

Stoka 142. Acts of charity and beneficence, acquisition of wealth, material comforts secured through the instrumentality of petty chiefs, loss in agriculture and the like will mark Saturn's bhukti in Budha dasa.

c.f. अक्षरार्थिका

अर्ववर्मपरिषुस्तिलकैः सर्वागेनिफलत्वमहिनाम् ।

स्त्रेष्यवातगनितो रघुद्वयो वोचनायुपि समाहतेऽसिते ॥

Also जातवानरेत्वा

सत्कर्मवर्द्धविणाशुरूप्या कन्दर्पहीनो महुमः प्राप्तापी ।

पातामयातीतिभृत्यनामः तीव्यान्तराते नकिनीशस्त्री ॥

उच्चराशिग्रहः सौम्यो नीर्चाशकसमन्वितः ।

करोति कर्मदैपलयं निजदाये च निर्थनम् ॥ १४३ ॥

Stoka 143. Mercury occupying the depression Navamsa in its exaltation sign, produces incompetency for work in the person concerned and makes him indigent in its dasa.

नीर्चसानगतवान्द्रिस्तुर्जायुकसमन्वितः ।

पाकादौ विफलं सर्वं शुभमन्ते ब्रवच्छति ॥ १४४ ॥

Stoka 144. Mercury in depression but in the exaltation Navamsa ordains prosperity in the end of its dasa though in the beginning thereof all be barren of effect.

दीनो नरो भवति शुद्धिविवेकनयोः

नानामगाशुलविवर्द्धितदेहतापः ।

पापादिशुद्धिरतिकष्टचरित्रयुक्तः

क्षितिल्लुखं च शिखिनः परिपाकक्षाले ॥ १४५ ॥

Sloka 145. At the time Ketu's influence begins to ripen and yield fruit, a person feels distressed; his sense and judgment fail; he becomes afflicted with various diseases; his physical torments grow; his evil acts multiply; his life is one of great misery. His comforts, if any, are but slight.

cf. कलदीपिका

केतोर्दशायामयरिनोरभूये: पीडां च शखसतिसुष्णगोगम् ।

मिथ्यापवादं कुलदूषितर्ण व्यतीन्वये प्रोत्तणमालमदेशात् ॥

वित्तिगनितदशायां शोकमोदोऽहनाभिः प्रमुग्नपरिषीटा वित्तनाशोपरावः ।

प्रभवति तदुमानां प्रोपणं स्वीपदेशाद् दशनचरणरोग-फेमसंवादं च ॥ ।

॥ केतुदशायामन्तर्दशाफलानि ॥

कलशपुक्षमरणं सुखविश्विनाशनम् ।

रिपुभीतिमवामोति केतौ केतुदशान्तरे ॥ १४६ ॥

Sloka 146. When Ketu has its interval in its own dasa, a person has to apprehend the death of his wife and children, loss of happiness and wealth and evil from his enemies.

cf. कलदीपिका

रिपुननकलहं सुहङ्किरोवह्न्यशुभावः शाश्वं ज्वराद्वग्नम् ।

गमनमपरभाश्च वित्तनाशं वित्तिनि व्योगं दशां मते स्वस्त्रीयाम् ॥

स्त्रीपुत्ररोगकलहं यन्धुमित्रादिनाशनम् ।

ज्वरातिसारमामोति शुक्रे केतुदशान्तरे ॥ १४७ ॥

Sloka 147. Illness of wife and children, quarrels, loss of relatives and friends, fever and dysentery are what one should be prepared for in Sukra's bhukti in Ketu dasa.

c). कलदीपिका

हिंजवत्कलहं शिखादिरोधं सुकुम्भप्रैरपि कन्यकाप्रसुतिः ॥

परिमवजननं परोपतापो भेतति स्तिरे शिखिवत्सरान्तराले ॥

मनोभङ्गं शरीराति विदेशगमनं भयम् ।

सर्वकार्यविरोधं च रवी केतुदशान्तरे ॥ १४८ ॥

Stoka 148. Disappointment, physical pain, exile in a foreign country, peril and obstruction in every business are likely to crop up during the Sun's interval in Ketu's dasa.

c). कलदीपिका

शुरुनन्परणे वृत्तरवात्त्वनविरोधविदेशयानलाभम् ।

सुपकुपिकलहं पक्षानिलातिरिक्षिति रवी शिखिवत्सरानुपाते ॥

दारपुत्रजनालस्यं धनधान्यविनाशम् ।

मनस्तापमलाभोति चन्द्रे केतुदशान्तरे ॥ १४९ ॥

Stoka. 149. Ennus affecting wife, children and attendants, destruction of wealth and corn, and distress of mind are to be looked for in the Moon's bhukti in Ketu dasa.

c). कलदीपिका

सुलभवहुभन्ते तथेत हानिः सुतविरहो बहुदुर्लभाभः प्रसुतिः ।

परिवन्युतिप्रजाप्रलापः चाशनि यदा शिखिदायमन्युपेते ॥

पुत्रदाराशुजद्वेषं रोगात्कृपादीटनम् ।

चन्द्रुलक्षणमवाभेदे लुभे केतुदशान्तरे ॥ १५० ॥

Stoka 150. During Kuja's bhukti in Ketu dasa, a person has to incur the odium of his sons, wife and younger brothers, to suffer pain from diseases, foes and bad rulers, and to lose some relatives.

cf. पठनीपिका

स्वकुलनस्त्रहस्यमन्युनाशो मयमपि पत्नगम वदनित चोरात् ।

हुतवहभयरात्रुपीडनं च व्रतांति कुजे छननाभलेनरातु ॥

राजचोरभय दूष्यं सर्वकार्यविनाशनम् ।

दुष्टमानवसंचारं राहौ केतुदशान्तरे ॥ १५१ ॥

Stoka 151 Fear of kings and robbers, sorrow, ruin of every business and altercation with bad people are to be expected in Rahu's bhukti in Ketu dasa.

cf. पठनीपिका

अरिगतकलहोष्पामिषोर्भेष्यमपि पत्नगम वदनित तद्दा ।

सहनवधन दुरिष्टपेषां व्रतांति गतेऽन शिलीन्द्रवायमातु ॥

देवदिजगुरुप्रीतिं राजस्त्वेऽन निरामयम् ।

भूषुवलाममामोति युरी केतुदशान्तरे ॥ १५२ ॥

Stoka 152 Approbation of Gods Brahmanas and elders, king's good will, exemption from ailments and acquisition of lands and children may be looked for in Jupiter's bhukti in Ketu's dasa.

cf. पठनीपिका

सुतप्रसन्नन सुरेन्द्रपूजा भरणिपत्नासिर्व्यावनार्थसिद्धि ।

घनन्यननन महीशमानो भवति गतेऽन युरी शिलीन्द्रवायम् ॥

मनोमयं मनस्तार्थं स्ववन्धुजनविग्रहम् ।

देशल्यागामयमामोति युनी केतुदशान्तरे ॥ १५३ ॥

Stoka 153 Misgiving in the heart mental anguish difference with kith and kin and the abandonment of native country will mark Saturn's interval in Ketu dasa.

cf. पठनीपिका

परिननविद्ति परोपनाप रितुगननियहमन्तरानी च ।

घनपदविषुति तपाद्वारार्थं गतश्चति सुर्यसुरा शिवावरातु ॥

चन्द्रुमिवादिसंयोगं पुत्रदारथनागमम् ।
पित्रामुखमधामोति मुषे केतुदशान्तरे ॥ १५४ ॥

Stoka 154. The society of relatives, friends and the like, accession of wealth to sons and wife, and happiness derivable from knowledge accrue in Mercury's bhukti in Ketu dasa.

cf. फलदीपिका

द्रुतवरभननं प्रभुप्रशस्तिः सितिगनसिद्धिरतीवत्प्रवीडा ।
पशुकुणिविहतिपैतु तुंसां निताति मुषे शिषिन्तस्तरान्तरालम् ॥
द्युमग्रहयुतः केतुः स्वदशार्यां सुखप्रदः ।
यदि चोभनसंहष्टः करोति विपुलं घनम् ॥ १५५ ॥

Stoka 155. Ketu associated with a benefic planet yields happiness in its dasa. If aspected by a benefic planet, it leads to the acquisition of abundant wealth.

सपापः द्रुत्वे फेतुः स्वपाके दुष्टमानवैः ।
भीतिं कुविपरोगात्यैर्यसनं घननाशनम् ॥ १५६ ॥

Stoka 156. When associated with malefic planets, Ketu produces danger through the instrumentality of wicked men and misery through acquired diseases leading to waste of wealth.

दशादौ गुरुचन्द्रातिं दशापद्ये घनायतिम् ।
दशान्ते सुखमामोति केतोर्दर्दयफलं विधा ॥ १५७ ॥

Stoka 157. Three-fold is the effect of Ketu's dasa. At the beginning of it, elders and relations are taken ill ; in the middle of it, there is money coming in ; at the end there is happiness.

स्त्रीपुत्रपित्रास्त्रिमर्तीवं सौख्यं सुगन्धमालयाभ्यरभूपणास्तिम् ।
यानादिभाग्यं नरपाठतुल्यं यज्ञः स्वपाके भूगुजः करोति १५८

Stoka 158. Venus in its dasa leads to the acquisition of wife, children, wealth, exceeding comfort, fragrant wreaths, apparel, ornaments, vehicles and other means of locomotion, fortune and fame equal to a king's.
cf. कर्तृपीका

वीदासुखोपहरणान्तिवाहनाति गोरक्षभूषणनिधिप्रमदाप्रमोदम् ।
ज्ञानकियासलिङ्गानसुपैति शौक्यां वरयाणस्त्वयद्भासमिकाविनायात् ॥
भृगुतनयद्यायामहयारक्षवरयुतिनिधिवनभूषणागिशम्यातनाइः ।
वायकुपिनलयानप्राप्तविचारणो या भवति गुरुविषेगो वान्दगातिर्मनोस्मृत् ॥

॥ शुक्रदशायामन्तर्दशाफलानि ॥

यद्यपासीपनवस्त्राति धर्मोदिसुखसम्पदः ।
रिपुनाशं यशोलाभं शुक्रे शुक्रदशान्तरे ॥ १५९ ॥

Stoka 159. Acquisition of conches, females, wealth and apparel, good work and other such means of securing perfect happiness, disappearance of enemies and attainment of fame will mark Sukra's bhukti in its mahadasa.
cf. कर्तृपीका

गसनभूषणनाहनेचन्दनाचतुमाः प्रमदासुखसम्पदः ।
द्युमिकुतिः शितिपाद्मनन्धयो भृगुसुते स्वदरां प्रविशत्यवि ॥
यिरोदराक्षिरोगं च शुपिगोविचनाशनम् ।
नृपकोपमवासोति रथौ शुक्रदशान्तरे ॥ १६० ॥

Stoka 160. In the Sun's bhukti in the dasa of Venus, a person becomes liable to diseases affecting the head, the belly and the eyes; he sustains damage in respect to agriculture, cattle and property and incurs the displeasure of the rulers.

c). फलदीपिका

नयनकुदिक्षेलगदोद्धवः स्थितिश्लो भयमस्ति शरीरिणाम् ।
गुरुकुलोद्धवशान्ववधीने शगुमुताशुगि भागुमस्ति स्थितै ॥

Also जातकामरण

भूपर्मीतिरपि अन्धुनिर्वितं विचनाशनमरात्युदयः खात् ।
ब्रीहगृहनयनेष्वपि बीदा भाग्ने यदि रवैर्विनिवेशः ॥

दिशोष्णरोगसन्तापं कामादि रिपुपीडनम् ।
किञ्चित्सुखमवाप्नोति चन्द्रे शुकदशान्तरे ॥ १६१ ॥

Stoka 161. When the Moon has its intercal in the dasha of Venus, a person suffers much pain from a disease due to an inflammation in the nervous tissues and from lust and other evil passions of human nature and whatever ease he can feel under the circumstances must be small or slight.

फलदीपिकाकाम

नरशिरोरदनक्षतिरुचैर्मैत्रपि तरुपर्यविनाशनम् ।
अहणिगुरुमक्षमनिरीडनं सितस्योहति तत्र हिमत्विषि ॥

Also जातकामरण

शीर्पकृत्तनस्यपीडनमुच्चैः कामक्षप्रवलता किं वित्तम् ।
ध्वापदादपि भयं च नराणां भाग्निक्षत्तरगते हिमरक्षमौ ॥
भूदेवेवाभिमनः प्रकृत्ती रणाङ्गे स्थादिनयो नराणाम् ।
मात्रज्ञकार्यद्विनितात्रयाह्वा लाभः सिंहे नन्ददर्शोति केषित् ॥

पित्तस्थावाधिरोगं च महोत्साहं घनागमम् ।
दारभूलाभमाप्नोति यज्ञे शुकदशान्तरे ॥ १६२ ॥

Stoka 162. Flow of bile, disease of the eyes, great exertion, coming in of money, acquisition of wives and lands are to be expected in Kuja's bhukti in the dasha of Venus.

NOTES.

"पित्ताग्रगदि रोगं च" (Pittastrigakshi rogam cha) is another reading.

c). फलदीपिका

रुधिरपित्तगदातिसमाधयः कनकताप्रचयावनिसङ्घः ।
युग्मतिदूषणमुद्यमविच्युतिरूपभवङ्गमत्सरगे कुने ॥

Also जनकाभद्रण

पित्तात्मताद्वक्षिकारतो वा वैत्यपद्मे पथवेन्नराणाम् ।
उत्साहहीनत्वमतीत यावे भूमीतुते देत्यगुरोदशायाम् ।
सन्म्याननानानिध्यस्त्वतीर्थं भूमीपतेः स्यात् लक्षु मुमिलाभः ।
अद्वारके भार्गवपाकतंस्थे केषां विदेवं भत्तमलिं शक्तम् ॥

बीलयस्तुधनग्रास्ति एन्धुर्देवं सुहृद्यप्य् ।
अमिषाधामवाभोति राहौ शुकदशान्तरे ॥ १६३ ॥

Sloka 163. Acquisition of black substances forming a valuable property, dislike of relatives, evil from friends, and injury by fire may be expected in Rahu's bhukti in the mahadasa of Venus.

c). फलदीपिका

निचिमवः सुतलञ्जिवरपीष्टवान् भ्यननपूजनमध्यरिदन्धनम् ।
दहनचोरविपोद्धवपीडं कुलवरेप्तरक्तस्त्रेऽसुरे ॥

धनवस्त्रविश्वप्रास्ति धर्माचारं सुखावदम् ।
क्षीमुसार्ति च वैपर्म्यं युते शुकदशान्तरे ॥ १६४ ॥

Sloka 164. During the bhukti of Jupiter in Sukra's mahadasa, a person gets wealth, apparel and ornaments, performs his religious duties leading him to ultimate happiness; his wife and children may fall ill and there may be distress in consequence.

c/. फलदीपिका

विविष्वर्वमसुरेशनपस्त्रिक्या भवति चात्मनवामहगामः ।
विविष्वराज्यसुखं च शरीरिभां कनिक्षाहृति कार्युकनायके ॥

Also जातकालरण

यज्ञादिसत्कर्मणि सादरत्वं यतार्थस्तिदिः सुतद्वारसौख्यम् ।
महापदानेकविमृष्णास्तिर्भूमोर्द्वायां चरतीन्द्रवन्ये ॥
बृद्धस्त्रीजनसंभोगं गृहस्त्रेवचनागमम् ।
शत्रुनाशमयामोति भन्दे शुक्रदशान्तरे ॥ १६५ ॥

Stoka 165. Liaison with females that are past their prime, accession of houses, lands and wealth and the disappearance of enemies will mark Saturn's bhukti in Sukradasa

c/. कलदीपिका

नगरयोधृतोद्वपुनने प्रवरयोपिदात्तिरथास्ति ता ।
विविष्वितपरिच्छदसंयुतिः दितिगपूनितद्वायगते रानो ॥

Also जातकालरण

मित्रोन्तिर्प्रसुराभिगत्यं बृद्धानाकेलिरतीति नित्यम् ।
स्वाद्वैरिनाशो वृत्तानो दशायां शनैवरस्यान्तरमा दशा वैत् ॥
सुलभित्रसुखार्थास्ति चृपप्रीतिं महसुखम् ।
शुभमारोन्यमामोति शुष्ठे शुक्रदशान्तरे ॥ १६६ ॥

Stoka 166. During Mercury's interval in the dasa of Venus a person secures the comfort of his sons, friends, wealth, royal favor, happiness on a large scale, prosperity and sound health.

c/. कलदीपिका

तनयसौभृतमागमास्पदा निष्पर्ण्डिनिरतिप्रभुता यशः ।
पवननित्तककार्त्तिररिच्छुतिर्द्वुन्यमन्तिवद्शाहृति चन्द्रने ॥

Also जातकामरण

पूर्णे: फैड्धापि न तु अपदाविर्विते मोरेत्सर्वनिधिर्विरुपेण ।
द्वारन्तसार्याग्निरतिर्वितान्ते भूगोलशायां चरतीन्दुसूरी ॥

कलहं बन्धुनाशं च शत्रुवीदा मनोभयम् ।
घनच्छेदमवामोति केतौ शुकदशान्तरे ॥ १६७ ॥

Slōka 167. Discord, death of relatives, injury inflicted by enemies, misgiving in the heart and deprivation of wealth are what a person should be prepared for in Ketu's bhukti in the mahadasa of Venus.

cf. कलहादिः

मुख्युलादिरहित्विदिविभिर्भवती । विनाशनमन्तर्कु ।
अति च वारत्पूजनसंसुनिः शिखिवि ग्रात्यङ्गमेशनस्ती दशाम् ॥
उच्चराशिगतः शुक्रो नीचांशकसमन्वितः ।
स्वराके घननाशं च कुर्वति पदमिव्युतिष्ठ ॥ १६८ ॥

Slōka 168. Venus in its exaltation sign but in the depression Navamsa causes loss of wealth and loss of status in its dasa.

भार्ग्यो नीचराशिगतः स्वोचांशुकसमन्वितः ।
स्वदाये कृपिताणिजयं घनलाभं प्रपञ्चति ॥ १६९ ॥

Slōka 169. Venus in its depression sign but in the exaltation Navamsa gives to the person concerned during the ripening of his dasa, (success in) agriculture and trade and accession to his wealth.

सम्पन्नलिनः स्वतुल्यमाणे सम्मूर्द्धं वलवित्तस्य रिक्ता ।
नीचांशुगतस्य शत्रुभागे षेषानिष्टदशा फलप्रथमी ॥ १७० ॥

Sloka 170. As regards the crop of fruit borne, the dasa of a planet having full strength or in its exaltation is termed full or complete; that of a planet without strength is termed empty. The dasa of a planet in a depression or inimical Navamsa is to be understood as untoward.

NOTES.

This *Sloka* is from *Brihat Jataka*. प्रसुति (Prasuti) means Radix position; Chart at birth time. सम्पूर्ण (Sampurna) is the name given to a dasa of the planet which is in exaltation and is well-placed too.

c/. गार्हणी।

संवर्चितैहपेतस्य परमोच्चयतस्य च ।
 सम्पूर्णाल्पा दशा हेया चनारोग्यविवर्धिनी ॥
 संवर्चितैविहीनस्य नीचराशिगतस्य च ।
 रिक्ता नाम दशा हेया चनारोग्यविनाशिनी ॥
 खोयराशिगतस्यापि किञ्चिद्भज्यतस्य च ।
 पूर्णा नाम दशा हेया चनारोग्यविनाशकी छुभा ॥
 यः स्वात्परमनीचस्यस्यापि चारिनवांशके ।
 तस्यानिष्टकला नाम च्याच्यानर्भविवर्धिनी ॥

Also शुभाकरः

तुकस्प्यराश्योशसुद्धृहांशस्थिपत्तकुरकान्तिवरा अहेन्द्राः ।
 शेषा दशां सद्वस्त्रष्टुताः कुर्वन्ति वस्त्रं पूनरन्त्ययामी ॥
 शास्त्रहेते राजुनीनांशगतस्य मित्रा रिक्ता वीर्यमुक्तस्य सा हि ।
 वीर्येपितस्योच्चमागेषु पूर्णा नीचस्प्यस्य द्वेषि भागेत्वनिरा ॥

Also गार्हणी

खोयराशिगतिनगागामुद्धृहस्याः ।
 संगूर्णीयस्त्रिरा चलिनः स्वकाले ।

मित्रोच्चभागसहितः शुभदिव्युत्कर्त्ता:

शेषां देशां निधवति स्वयम् भु लेटाः ॥

नीचशत्रुगृहं भासाः शत्रुनिमांशसुर्यगः ।

विष्णोः पापसंबन्धा दसां कुर्वुरशोभनाग् ॥

तत्तद्वावार्थकामेवदक्षाखन्तर्दशासु च ।

तत्तद्वावचिनाशः स्वात् चयुक्तेष्वितकारकैः ॥ १७१ ॥

Stoka 171. In the main dasa as well as in the subsidiary dasa of the lord of the 2nd or the 7th place from any bhava, there will happen the destruction thereof by (1) the planet occupying the bhava ; (2) the one aspecting it ; or (3) the भावकारक (bhava-karaka) representing it

NOTES.

Vide also Adhyaya V, Sl. 50, *supra*.

त्रिकोणधनलाभस्या विलिनो यदि शोभनाः ।

स्वदशान्तर्दशाकाळे कुर्वन्ति विपुलं सुखम् ॥ १७२ ॥

Stoka 172. If benefic planets occupying a Trikona, the 2nd and the 11th bhavas be strong, they produce much happiness in their dasas and antardasas.

अष्टादशाच्यायिनि रार्वहोरासमुद्धृते जातकपाठिजावे ।

राशिस्वरूपादि दशाफलान्तं प्रोक्तं मया भानुसूखप्रसादात् ॥

इति थीनवप्रहकृपया वैष्णवायविरचिते जातकपाठि-
जातेऽष्टादशोऽप्यापः ॥

Stoka 173. In Jatakaparijata of which the matter has been culled from every astrological work and which

consists of 18 Adhyayas, the whole subject of astrology beginning with the nature of the zodiacal signs and ending with the fruit of the dasas or planetary periods has been treated by me under the auspices of the Sun and other planets.

Thus ends &c.

COLOPHON.

शास्त्राभिरस्तादशसंख्यकाभिरच्चायस्त्रपाभिरतिप्रकाशः ।

अपोतिर्मयः सर्वकलप्रधानः संकीर्तितो जातकपारिजातः ॥

Slaka 174. Conspicuous with its eighteen branches in the form of adhyayas full of bright blooming stars and displaying mainly all the fruits they bear, the celestial tree of horoscopes जातकपारिजात (Jataka Parijata) has been fully described.

उक्तं रात्रिगुणालयं ग्रहगतिस्थानस्थभावाकृतिः

आधानादि समस्तजीवजननं वालायनिष्टाकरः ।

आयुर्बातिकमन्त्रायोगजविधिः थीराजयोगादिर्जं

द्वित्यादित्रयोगनः शुभकरो मान्यदद्वर्जं च क्रमात् १७५

पश्चादष्टकवर्गचिन्दुगणेत्तं द्वोरापनस्थानर्जं

दुष्विक्षयादवनिभावर्जं सुतरिपुस्थानप्रपुक्तं फलम् ।

फलदपाट्यधर्मरात्रिलनितं व्यापारलाभमान्त्यर्जं

नारीजातकलक्षणं निर्गदितं चान्द्रं दशान्तर्देशा ॥ १७६ ॥

Stokas 175-176. The nature and the quarter of the zodiacal signs; (2) the motions of the planets, their place, their character and forms; (3) the conception and other processes involved in the birth of every creature; (4) the numerous ills that overtake children and young people in a state of adolescence; (5) the length of life; (6) the rule regarding planetary conjunctions that mar the fortunes of the horoscopes in which they occur; (7) king-making yogas; (8) beneficial combinations of two, three or more planets; (9) the effects of Mandi, year, etc., in their order; (10) next in order the Ashtakavarga and the reckoning of benefic dots; (11) the effects of the 1st and the 2nd bhavas; (12) of the 3rd and the 4th; (13) of the 5th and the 6th; (14) of the 7th, the 8th and the 9th; (15) of the 10th, the 11th and the 12th; (16) the horoscopes of women; (17) what relates to the Moon's place at birth and (18) the dasas and their subdivisions—these have been treated of in the work.

श्रीविद्यापिक्षेद्वटादितनयः श्रीवैद्यनायः सुधरीः

आदित्यादि ग्रामस्तत्त्वेटकृपया विद्वज्जनप्रीतये ।

होरासिन्युसम्भूत्वास्त्रमयोमषाददशाच्यायिर्वाँ

चक्रे जातकपारिजातसरणिं श्रीरोत्सुकस्त्रोकिनीम् ॥ १७७ ॥

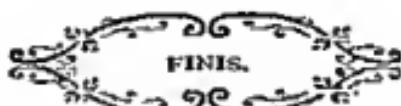
Stoka 177. The talented and illustrious Vaidyana-tha, the son of the illustrious Venkatadri, so eminent for his learning and knowledge has been able, under the kind auspices of the Sun and other planets, to compose this guide to astrology. Jatakaparijata in 18 adhyayas embodying all that is essential i.e. the very nectar raised,

from the ocean of horary science, the author has been able to compose this work in lyrical metres so as to win the admiration of the learned world.

॥ इति श्रीभारतकथारिज्ञातः समाप्तः ॥

॥ श्रीसाम्बसदगिरिचाय नमः ॥

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N. B.—The Roman and Arabic numerals opposite to each word refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

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